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ABSTRACT

These learning modules are designed to assist counseling or teacher education students in acquiring a basic understanding of sex-role stereotyping as it relates to career choice and development. Various information pertaining to conducting the course is presented, including assumptions underlying the course, its format, and support materials. Next, instructional materials dealing with the following topics are presented: psychological processes of sex-role development, sex-role socialization and career development, career development and women in the world of work, the double bind of minority women, the legal environment of educational equity, and change intervention. Included in each module are objectives, a module outline, learning activities and suggestions for their implementation, and a discussion of the focus of the module. The bulk of the guide consists of support materials (including information sheets, activities, inventories, and supplemental readings) for use with the modules. Also provided is a bibliography containing references pertinent to facilitating the course. (A related volume is available separately--see note.) (MN)

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THE WHOLE PERSON BOOK (II):
A GUIDE TO PRESERVICE TRAINING

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Women's Educational Equity Act Program
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FACILITATOR INFORMATION

INTRODUCTION

The need to provide meaningful and relevant educational experiences for young people has been a stimulus to the growth of career development programs over the past five years. These programs have developed largely through inservice education under the aegis of individual school districts, state departments of education and Federally funded projects. However, if all students are to be accorded the opportunities for career development services, teachers and counselors must be trained through preservice, as well as inservice, offerings.

Improved preservice education is contingent upon a cycle of course development and revision. In order to provide current and timely preservice education, it is essential that colleges and universities systematically and periodically examine their curriculum offerings in teacher and counselor education—particularly in the areas of occupational and career education and vocational psychology.

A need exists to provide university faculty members with information to assist in course modifications which reflect a concern for nonstereotyped career development. These modules have been designed and prepared for faculty interested in developing and/or implementing course modules for graduate and undergraduate students which examine sex-role stereotyping and career development.

The fundamental purpose of the modules is to provide materials and lessons which will assist counseling or teacher education students in acquiring a basic understanding of sex-role stereotyping as it relates to career choice and development. The rationale rests on the need for both teacher and counselor education programs to provide their students in training with knowledge about sex-role stereotyping and career development.

The long-range goal of these materials is that future teachers and counselors be able to intervene in the student developmental process by encouraging students to develop their talents and skills to an optimal level through the elimination of stereotypic career tracking for males and females.

ASSUMPTIONS

The modules are based on two assumptions:

1. Counselors, teachers and students as groups share the sex biases of the general public (Gaite, 1977; Maslin and Davis, 1975; Schlossberg and Pietrofesa, 1973). These biases influence their values, attitudes and counseling behavior. For the purposes of the modules it is assumed that counselors, teachers and students harbor many unconscious sex-role biases which reflect those of the culture in which they were socialized.

Before counselors and other educators can become more effective in helping students to recognize sex-role stereotyping they must first identify their own biases. It is difficult, if not impossible, for counselors and other educators to recognize and appropriately deal with biases if they share them with their students. In other words, if students, counselors and other educators believe that "the woman's place is in the home" or that "no woman wants an outdoor construction job," then there is limited room for discussion, exploration and examination of alternatives.

2. The most appropriate method of designing the modules is to provide preservice educators with a balance of verbal content and experiential learning experiences. A combination approach seems to be most appropriate for an *effective* as well as *intellectual* understanding of the impact of sex-stereotyping on career development.

It is of vital importance that non-conscious sex-role biases of students, counselors and other educators be brought to conscious attention. It is hoped this manual represents a step in that direction.

BEHAVIORAL FOCUS

The module materials focus on the environmental and behavioral aspects of sex role stereotyping rather than on the biological or genetic perspective for two reasons. First, an emerging view regarding the development of sex roles suggests psychological sex differences have less significance and are based less on biological factors than traditionally believed (Pleck, 1976). Grounded in current research, this view holds that while an accurate self-definition of gender is critical, traditionally defined behavior results more from social expectations rather than from biological factors. It appears socialization encourages specific masculine and feminine behaviors which sustain a particular gender definition. Most important, gender identity and sex differences do not appear to adequately explain the different social and occupational roles of women and men.

Second, it is important for individuals to recognize that whatever their genetic makup is, there are many career choices and life options available for females and males.

CULTURAL DIVERSITY

Awareness of cultural diversity is important at all times in education, particularly when values are being explored. Sue and Sue (1977) define culture as ". . . all those things that people have learned to do, believe, value and enjoy in their history. It is the ideals, beliefs, skills, tools, customs and institutions into which each member of society is born" (p. 424).

Five major components of culture have been identified: ethics, social patterns, language, diet and costuming. These components are not always immediately visible. First, social patterns and ethical concepts (values and beliefs) of a culture are often not articulated to members of other cultures. If there is little contact with members of a given culture, it may be difficult to identify differences in values or behaviors. Second, many cultural elements such as words, slang phrases, foods, and clothing have been adopted by the dominant culture, making it difficult to distinguish them as specific cultural elements. Finally, the "melting pot" theory has encouraged assimilation of ethnic and racial groups into the dominant culture and encouraged an abandonment of cultural values and institutions. Because of these three forces, identification of cultural differences has often been difficult.

In spite of these forces, many groups have intentionally or unintentionally maintained some common characteristics such as ethnicity, religion and selected social patterns. There is also a movement for individuals and groups to re-establish or develop new ties with their cultural heritage.

Value structures, which reflect culture, do affect career choices and career development. The purpose of these learning materials is not to change the learners' value systems, but to help them learn what their values, interests and talents are, to help them realize that other values exist and to help them apply decision-making skills in choosing career alternatives.

Consideration of cultural diversity has often been neglected when dealing with career development and sex-role stereotyping issues. In general, literature dealing with the minority experience, particularly the experience of minority females, has not been well developed. The approach in this current presentation has been to develop a specific unit designed to explore the double jeopardy of being a woman and the member of an ethnic minority group. In addition, care has been exercised to construct activities so that cultural differences may be considered. Obviously interest and concern for minority issues are still evolving, and, due to the limitations of space and time it is not possible to adequately address the many facets of this issue. However, when the activities do not sufficiently consider local cultures, it may be necessary for the facilitator to attend to specific local influences and to make appropriate adaptations.

FEMALE EMPHASIS

The focus of the modules is primarily centered on the effects of stereotyping on females because the employment and economic impact of sex-role stereotyping is so severe for females. Thus, the *Preservice Guide* modules have emphasized the needs of and problems faced by women.

The impact of stereotyping on males is an important issue and is addressed to some degree through a supplemental reading (Sadker, 1976) in the second module. Harrison's article, "Men's Roles and Men's Lives," is an excellent survey of the emerging men's movement (Harrison, 1978) and is an additional reading the facilitator may wish to make available to the learners. There can be no doubt of debilitating effects of sex-role stereotyping for males. It is hoped that additional materials may be developed soon by others to address the problems and needs of males.

MODULE FORMAT

While a lesson outline for each module is provided, the module is intended to be open-ended rather than prescriptive. Facilitators may view the materials as a framework around which the topics of the *Preservice Guide* can be examined or further developed.

The basic format of the modules is a combination of experiential learning activities and substantive readings. A final discussion component has been provided for each module to synthesize and integrate the conceptual elements presented in each module.

Each module was originally designed to be used in a three-hour seminar. Feedback from faculty that have used the *Guide,* however, indicates the three-hour time limit could easily be expanded. In addition, the amounts of time used per module and activity varied widely from facilitator to facilitator; therefore time limitations have not been included in the final edition.

It became clear during the field testing that those facilitators who engaged in careful preplanning had the most success in organizing and utilizing the *Guide* effectively. These materials have been developed for flexible usage and if time does not permit, it is possible to eliminate or use only those portions of a module or activity that are relevant to the learner group or course of study.

Module Focus

The Module Focus serves as the primary component of the modules and is essential to their success. Each Module Focus has been prepared primarily for reproduction and distribution to learners.

However, the facilitator may wish to use the Module Focus readings as a source of information for lectures or oral presentations. When using a Module Focus for a lecture presentation, we recommend adapting the reading rather than presenting it exactly as printed. To adapt, the following steps may be helpful:

- Outline the Module Focus
- Locate any necessary supplemental information
- Analyze and then synthesize the material
- Use your personal style in the presentation.

Facilitator/Learner Format

The format of the individual learning activities was developed to make the materials adaptable to a number of different groups and learning columns provide background information and a description of the activity purpose as well as suggested directions for the implementation of the exercise. The information in the "learner" column is intended to help these groups and individuals focus on critical concepts as well as become more involved in the activity.

We recommend that facilitators reproduce only sections of the activity that have direct application to the learners. Complete reproduction of the activity page tends to be distracting.

Expansions and Variations

Several activities include sections marked "expansion" or "variation." These sections are extensions of the original activity. Expansions are activity components the facilitator may want to use in addition to the initial activity. Variations are those that the facilitator may want to do instead of the original.

Modification of Modules

The modules are not considered a comprehensive product. Facilitators should feel free to adapt or modify an activity or module sequence to best suit the learning situation.

SUPPORT MATERIALS

Most of the learning activities and some of the module outlines require some support materials such as background readings, survey forms or checklists. These materials have been provided in the Support Materials section. The page numbers of the materials are referenced for the facilitator at the beginning of each activity. The Support Materials in turn are cross-referenced back to specific activities. We suggest analyzing all module materials thoroughly in order to identify the appropriate Support Materials that need to be reproduced prior to use of the module.

A FINAL NOTE

The concept for the *Preservice Guide* and, to a large extent, the instructional modules grew out of a set of secondary education learning materials, *The Whole Person Book: Toward Self-Discovery and Life Options.** Facilitators who utilize these modules should consult this original source for additional activities that deal with a wide array of issues and learning strategies that will help students focus on nonsexist, nontraditional career education. Also, future counselors and educators may wish to obtain a personal copy.

*The sourcebook was designed for high school guidance counselors and teachers. The ***Whole Person Book*** was developed by the Counselors Expanding Career Options (CECO) Project through a two-year grant from the Women's Educational Equity Act Program. It is available from the WEEA Publishing Center, Education Development Center, 55 Chapel Street, Newton, MA 02160.

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INSTRUCTIONAL MODULES

A. Psychological Processes of Sex-Role Development

Module Objectives:

a. To examine an alternative psychological perspective on sex-role development.

b. To identify psychological traits related to sex-role stereotyping.

Module Outline:

Notes:

I. Activity–Male/Female/Healthy Adult Characteristics, p. 8

II. Module Focus–"Psychology of Sex-Role Development," p.10 (*see p.* 3 *for Module Focus suggestions*)

III. Activity–Androgyny and Psychological Sex-Role Alternatives, p. 14

IV. Activity–Theory Debate, p. 16

V. Synthesis and discussion:

- Why is it important to make a distinction between psychological and social sex roles?

- Why is it difficult to distinguish between the two?

- How would you change traditional sex-role measures? Why?

- What areas of sex-role development need additional research?

A. Psychological Processes

Goal: To compare male and female characteristics to those of the healthy adult.

Activity Focus: Male/Female/Healthy Adult Characteristics (see pp. 67-68)

FACILITATOR

Make three copies of the characteristic ranking sheet (complete the form on p. 67 or the optional short form on p. 68) for each learner.

Distribute two of the sheets to each learner and instruct them to label one of the sheets "male" and the other one "female." Have the group look over the terms, and define and explain those terms which are unfamiliar. Then instruct them to rate the characteristics on each sheet to best describe the sex designated on that sheet.

Collect these and then distribute one more sheet to each individual. Tell the learners to label this sheet "healthy adult" and to rate the characteristics to best describe this individual.

Collect these sheets and ask for volunteers to tabulate the results (see p. 63 for tabulation).

You may want to graph the results of the group and place it in a visible place for the discussion.

Have the group discuss similarities and differences among the three groups of results.

After group discussion, the facilitator may choose to relate the following information:

> Inge and Donald Broverman and several coworkers gave 79 psychologists (46 male and 33 female) this adjective rating list and found that the psychologists rated standards for a "healthy, mature adult man" similarly to those of a "healthy adult with sex unspecified." The "healthy, mature adult woman" on the other hand differed from both the men and adults. Women were rated as being more submissive, more emotional, more easily influenced, more excitable in minor crises, more vain, more easily emotionally hurt, less objective, less independent,

LEARNER

Discussion:

How do the female and male characteristic ratings compare?

If there are significant differences, summarize these differences by forming a short description of each sex.

What are the implications of these results when considering sex roles and stereotypes?

How do the male and female results compare to the healthy adult results?

If there are differences, how are these limiting to women? To men?

Are there differences in the way various cultural/ethnic groups view men and women? How? Why?

What do the Broverman results imply?

How do they compare with the group's results?

FACILITATOR	LEARNER
less adventuresome, less competitive, less aggressive and, finally, exhibiting a dislike of math and science. The results indicate that these psychologists believed that dependency, passivity and submissiveness are normal characteristics for the healthy, mature woman, but not for her male counterpart, NOR for adults in general. The Broverman study implies that sex-role stereotyping limits healthy functioning and development.	
*Variation:**	*Variation:*
Similar results can be obtained by asking the learners to collectively list 20 female characteristics and then, as a group, to rate these as positive or negative. Record the results and perform the same process focusing on male characteristics. Compare the results and discuss the implications.	Are there significant differences between the number of negative and positive characteristics for males and females? If so, what might be some of the reasons? Does either set of characteristics imply that either sex will perform better in the world of work? Why? Why not? Does there need to be general characteristic differences between females and males or can these characteristics be shared by males and females? Why?

*This variation may be used as a substitute for the Male/Female/Healthy Adult rating scales. The Broverman study results should not be shared until the lists are complete.

Activity reprinted from *The Whole Person Book: Toward Self-Discovery and Life Options* by Liggett, Romero and Schmeling, 1979.

Module Focus

Sex roles[1] have their roots in a traditional psychological view of the nature of women and men. A traditional definition of a healthy personality has included three elements which are considered biologically based: (1) a gender identity which is established securely, (2) an appropriate sex role identity consistent with gender, and (3) a sexual preference for members of the opposite sex. The traditional view, espoused by Freud, Horney, Eriksen and others, is based on the belief that there are many psychological differences between men and women, and that these differences are largely due to biology. The assumption is that psychology echoes physiology. Rather than analyzing why psychological sex roles exist, those who hold the traditional view accept these differences as unchangeable and justify *social* sex roles on the basis of biological differences (Pleck, 1976).

A second assumption of the traditionalists is that the process of developing a gender identity depends on expression of appropriate psychological sex roles. That is, in order to develop a "secure" gender identity, it is necessary for individuals to exhibit sex-appropriate psychological traits.

While the traditionalists acknowledge that differences are a reflection of learning as well as biology, the potential of teaching individuals to respond with both "masculine" and "feminine" types of behavior has largely been ignored. Instead the focus is on teaching sex-appropriate behavior which emphasizes differences. The maintenance of differences between women and men is perceived as necessary primarily to maintain a "secure" gender identity.

Recent research in three areas has been instrumental in the emergence of an alternative perspective on psychological sex roles (Pleck, 1976). Generally, the alternate view is that some differences exist between females and males, but that these are less significant than traditionally portrayed. The fact that a great deal of overlap in behavior exists between the sexes indicates that environmental factors can play a significant part in psychological sex-role development.

The body of research conducted primarily by John Money at the Johns Hopkins Institute has contributed to the alternative psychology of sex roles. Money's work with gender identity development has contributed to a re-examination of psychological sex roles. His research indicates that self-definition of gender is a critical factor in the development of psychological sex roles. The research has focused on the identification and treatment of cases in which many "gender indicators" are not consistent. These indicators include hormone balance, internal and external genital organs and a self-definition of a gender identity. It appears that a series of biological and social events are instrumental in producing a self-identity of either female or male. Money has concluded that after a self-definition has been established, it is irrelevant to the security of the definition whether feminine or masculine behaviors are exhibited; the gender identity will remain intact. His work indicates that gender self-classification normally occurs very early in life—perhaps as early as ages 2 or 3 (Money and Ehrhardt, 1972).

Money's treatment efforts have focused on both aspects. Both surgery and hormone supplements are used to create the biological component of the gender identity. The psychological component of the identity is produced through training. The training focuses on social activities and consequently has emphasized stereotypic sex-role behaviors. Research is now needed to determine whether a gender identification can be successfully developed by emphasizing nonstereotypic role behaviors.

The conclusions of Maccoby and Jacklin (1974) have also contributed to the development of the alternative view. In their classic review of literature regarding psychological sex differences, they first identified a number of unfounded beliefs about sex differences.

- *Sociability.* Males and females appear to respond equally to social reinforcement. Their interest in social stimuli is equal. Girls are not more dependent on their caretakers and boys are not more willing to be alone. And, they appear to understand others' emotional reactions equally.
- *Suggestibility.* The two sexes seem to be influenced equally by persuasion. There are mixed results when differences are found in situations involving social influence.
- *Self-esteem.* At least through adolescence, females and males rate themselves similarly in their levels of self-confidence and self-satisfaction. Differences do exist in the areas of self-confidence—social competence for girls, power and dominance for boys.
- *Learning styles.* Girls do no better and no worse than boys in rote learning tasks. The two sexes do equally well on higher level learning.
- *Cognitive styles.* On tests of analytic cognitive styles, there are no differences between males and females. There is no greater likelihood for either sex to respond to the irrelevant elements in a given task.
- *Achievement motivation.* Most studies indicate there is no difference between the sexes in the level of motivation to achieve. Some studies indicate a female superiority with motivation related to competitiveness.
- *Auditory/visual discrimination.* Research with infants shows no difference in response to visual or auditory stimuli. Research with older subjects shows great similarities in responses to visual stimuli.

There are four areas in which sex differences do seem to exist.

1. *Verbal ability.* Females and males seem to have similar verbal abilities until early adolescence. Then girls begin to score higher on tests of fluency, comprehension, and creative writing.
2. *Visual-spatial ability.* There is little difference in visual-spatial abilities until adolescence. Then males consistently begin to score higher on tests of both analytic and nonanalytic spatial tasks.
3. *Mathematical ability.* There are no great differences between the sexes in the understanding of mathematical concepts until early adolescence. At that point boys acquire skills at a much faster rate than girls.
4. *Aggression.* Boys are more physically and verbally aggressive than girls. This difference has been observed and reported in nearly all cultures. The difference is found as early as 2 or 2½ years old.

The impact of biological factors is most clearly identified in the areas of aggression and visual-spatial abilities. However, for all three intellectual variables, research indicates there is great learning potential. Most people are able to learn to function effectively in these areas.

There are also a number of areas in which no clear-cut evidence of sex differences exists. These areas are open because there is either not enough evidence or the results are ambiguous. They include tactile sensitivity, anxiety or timidity, activity level, competitiveness, dominance, compliance and nurturance. It is interesting to note that several of these are considered important *behavioral* sex-role differences by those holding the more traditional view.

The third area of research which has been instrumental in developing the new psychology of sex roles involves the concept of androgyny. Traditional theories of the psychology of sex roles suggest that individuals should be well adjusted psychologically, with males exhibiting primarily masculine personality traits and females exhibiting primarily feminine traits. The work of Broverman and her colleagues (1970) describes the extent to which an adjustment viewpoint prevails. The mental health of men and women is often judged on the basis of a double standard. In general these two sets of standards parallel the sex-role stereotyping prevalent in our society.

Broverman et al. (1970) gave 79 therapists (46 male and 33 female) a polarized sex role adjective rating list and found that clinicians equated standards for a "healthy, mature adult man" to those for a "healthy, mature adult with sex unspecified." But the "healthy, mature adult woman" differed from both men and adults by being more submissive, more emotional, more easily influenced, more excitable in minor crises, more vain, more easily allowing her feelings to be hurt, less objective, less independent, less adventuresome, less competitive, less aggressive and, finally, by exhibiting a dislike of math and science.

The implications are that some dependency, passivity and submissiveness is normal for the healthy, mature woman, but not for her male counterpart nor for adults in general. The authors of this study suggest that this double standard stems from the clinician's acceptance of an "adjustment" notion of health. This is an important concept since school systems and their representatives have often functioned as social adjusters.

The adjustment stance, however, can lead to conflict and stress among women in this society. For instance, for a woman to be healthy, from an *adjustment viewpoint,* she must adjust to and accept behavioral norms for her sex, even though many of these behaviors are considered less socially desirable and less healthy for the generalized mature adult. Stereotyping places women in the awkward position of either-or: either running the risk of being seen as deviant in terms of their womanhood by fulfilling their human potential and exhibiting positive characteristics considered desirable for adults and men, *or* behaving in the prescribed feminine manner and accepting second-class, derived status and artificial restrictions on their behaviors.

The assumption underlying the adjustment perspective is that masculinity and femininity are the opposite poles of a continuum. Research conducted by Sandra Bem (1974) suggests the alternative view that femininity and masculinity are independent traits. To test this, she constructed a personality scale consisting of 60 traits, some of which described masculinity and some of which described femininity. Bem's hypothesis that the traits are independent was confirmed. People who scored high on femininity did not always score low on masculinity and vice versa. Based on the results, she identified three classifications—sex-typed (having only sex-appropriate traits), androgynous (having both feminine and masculine traits), and sex-reversed (having only traits considered appropriate for the other sex).

Subsequent androgyny research has generated a continuing dialogue around the trait independence of masculinity and femininity. While the research has not resolved this issue, it has produced a healthy reexamination of the psychological framework of sex roles.

The introduction of the concept of psychological androgyny has important social consequences. First, the development of androgynous personalities can circumvent sex typing, which is limiting to both males and females. The effect of the research, for example, suggests that high levels of sex typing in girls is correlated to higher levels of anxiety and lower levels of psychological adjustment. In contrast, Maccoby and Jacklin reviewed literature which suggests cross-sex-typed children are generally more intelligent and more creative.

Second, research indicates androgyny is correlated with high levels of self-esteem. Work conducted by Spence, Helmreich and Stapp (1975) showed sex-typed or traditional individuals expressed lower levels of self-esteem than did the androgynous individuals. Of those scoring low on both the masculine and feminine scales, "undifferentiated" individuals had the lowest levels of self-confidence.

Last, androgynous people are more adaptable and flexible (Bem, 1975). They can act appropriately in more situations because they have a greater range of capabilities. The androgynous person can be assertive and compassionate, self-reliant and yielding.

In the same way that "life follows art," behavior often follows psychology. Psychological theory historically has been instrumental in shaping psychological sex roles. However, an alternative view of sex roles is emerging. This view has been built on current research to develop a different perspective on the psychology of sex roles. Like traditional thought, the alternative view recognizes that psychological sex differences exist. These differences, however, are viewed within the broader context of similarities and are considered smaller and less biologically determined. The alternate psychology of sex roles claims the critical event in the development of roles is the establishment of a self-definition. This is in sharp contrast to the traditional perspective which claims learning appropriate traits and behaviors is the critical event in the development of sex roles. Both perspectives agree that psychological traits are, in part, learned. However, the new view rejects the notion that learning sex-appropriate behavior is a result of an innate need for security of a gender identity. Finally, the alternate psychology rejects the view that sex differences account for the pervasive inequities in social roles for men and women.

FOOTNOTE

1. The term psychological sex roles refers to the *personality traits* that accompany a biological sex. Social sex roles refers to the *social behavior* considered appropriate for each sex. The focus of this unit is on psychological sex roles.

A. Psychological Processes

Goal: To explore the term androgyny and to assess learners' functioning in terms of sex roles.

Activity Focus: Androgyny and Psychological Sex-Role Alternatives (see p. 69)

FACILITATOR

Step 1:

Introduce the term "androgynous." The facilitator may want to explain and clarify the meaning of this term by relating the following explanation of it by Alexandra G. Kaplan and Joan P. Bean (1975) as expressed in *Beyond Sex-Role Stereotypes: Readings Toward a Psychology of Androgyny:*

> *(By) the word androgyny . . ., we mean flexibility of sex role. We refer . . . to individuals who are capable of behaving in integrative feminine and masculine ways, who are assertive and yielding, independent and dependent, expressive and instrumental. . . . We do not mean . . . a union of extreme masculine and extreme feminine qualities: a dependent aggressive person is not androgynous. For us, androgyny includes masculine and feminine traits but moves beyond these to a third integrated dimension that is influenced by individual differences across situations and over a lifetime.*
>
> *Androgynous people, from our view, are "hybrids" who have moved beyond the scientific and cultural stereotypes. Where behavior is thought to be predictable by knowing the sex of a person, the behavior of androgynous individuals escapes the predictions of traditional bipolar/bilogical models* (pp. 2-3).

NOTE:

When discussing the term, the learners may become concerned that doing away with sex roles will lead to individual confusion of sexuality. It is important to relate to them that we often link sex roles and sexuality, when, in fact, our sexuality can be and

LEARNER

Step 1:

What does the term androgyny imply?

How do you feel about the term? Why?

How does the term relate to the Broverman study (p. 8) and your group results?

Can a person be androgynous and still maintain "male" or "female" sex roles? Why or why not?

What are the advantages of being androgynous? What are the disadvantages?

Do you know anyone (personally, through the media, or through reading) who is androgynous?

FACILITATOR

should be independent of sex-role characteristics. A physically strong woman or a gentle man can still maintain her or his sexuality as a female and a male.

Allow sufficient time for this discussion.

Step 2: Measuring Androgyny

Explain to the learners that measurement of psychological sex differences has been traditionally based upon a construct of polar extremes, i.e., Masculine vs. Feminine. An alternative measure to the F-M Scale approach is the Bem Sex-Role Inventory developed by Sandra L. Bem.

> *Please note: Additional background can be found in Bem's paper, "The Measurement of Psychological Androgyny,"* Journal of Consulting and Clinical Psychology, *42 (1974), pp. 155-162; and in* The Whole Person Book *(1979), pp. 156-170.*

Distribute the BSRI Information Sheet (p. 64) to the learners. Encourage outside reading and follow with discussion.

> *Note: If possible, obtain* The Whole Person Book *(1979) and utilize the "Androgyny and the Bem Sex-Role Inventory" activity to illustrate the concept of androgyny.*

LEARNER

Step 2: Discussion

What are some of the social consequences of androgyny?

How could the concept of androgyny change psychological thought regarding sex roles?

What are the advantages of being androgynous? The disadvantages?

Does the concept of androgyny conflict with Money's research on gender identity? Why or why not?

FACILITATOR

Variation:

For another perspective of the term "androgyny" have the learners read "X: A Fabulous Child's Story" by Louis Gould, which may be found in the following sources:

- Liggett, et al. *The Whole Person Book: Toward Self Discovery and Life Options.* Newton, MA: WEEA Publishing Center, 1979, pp. 160-165.
- Tripp, M. (ed.). *Women in the Year 1000.* New York: Arbor House, 1974.
- *Ms. Magazine,* December, 1972.

LEARNER

Variation:

How is "X" an example of an androgynous child?

Why was it difficult for the other children's parents to deal with X's behavior?

Why were the other children interested in changing their behavior? How does this relate to Kaplan and Bean's description (p. 14) of androgyny?

A. Psychological Processes

Goal: To compare and contrast the values of psychological theories on sex-role development.

Activity Focus: Theory Debate

FACILITATOR

Divide learners into two groups.

Have each group do additional research on one of the psychological theories of sex-role development.

Have each group prepare a "case" for its theory (10-15 minutes in length), a "rebuttal" (5-7 minutes) and a 2-minute final summary.

Have each group present its arguments in a modified debate format: Case I, Case II, Rebuttal I, Rebuttal II, Summary II, Summary I.

Discuss the issues raised in the debate.

LEARNER

Research and prepare your case for one theory.

Discussion:

Were any new issues or research presented in the debate? How valid are they?

Did you find evidence for other "theories" of sex-role development? What was it and how does it contribute to the body of knowledge?

Which theory do you personally support? Why?

How did you feel about the two theories after the debate was over?

B. Sex-Role Socialization and Career Development

Module Objectives:

a. To examine the socialization process as it affects children and adults in contemporary culture.

b. To examine the impact of sex-role socialization upon career decision making.

Module Outline

Notes

I. Activity—Recording and Comparing Attitudes toward Men and Women, p. 18

II. Activity—The "Hand Clasp" Exercise, p. 19

III. Module Focus—"Sex Roles and Career Development," p. 21 (*see p. 3 for use of Module Focus*)

IV. Activity—When I Grow Up I'm Going to be Married, p. 25

V. Supplemental Reading (reproduce and distribute)—"Being A Man," pp. 83-88

VI. Synthesis and discussion:

- Why does sex-role stereotyping appear to be more severe for women than men? Is this a valid assumption?
- What are the prices paid by women for choosing a traditional career/life style? What are the prices for a nontraditional one?
- What are the prices paid by men for choosing a traditional career/life style? What are the prices for a nontraditional one?
- What is the counselor/educator role in informed career decision making?

B. Sex-Role Socialization

Goal: To create an awareness of personal values which affects responses to women's/men's situations.

Activity Focus: Recording and Comparing Attitudes toward Men and Women (see pp. 70-71)

FACILITATOR

Present the statements and rating scale to the learners found on pp. 70-71. The learners are to rate each statement as quickly as possible. Remind them that there are no right or wrong answers but that this is a tool for exploring attitudes.

Once the rating is completed, the learners can be divided into smaller groups. Have each group of learners designate one of the members to record and tally results, and to make note of the statements which cause the most disagreement and agreement within the group.

Have each group present the statements which caused the most disagreement and agreement to the total group. Compare and discuss these results.

LEARNER

Discussion:

Which statements caused the most disagreement? Which caused the most agreement?

What values are reflected in these conflicting statements? Agreeing statements?

How do the statements reflect existing stereotypes for females and males? Which contradict existing stereotypes?

What factors (e.g. culture, sex, age, career goals, etc.) account for the differences in attitude in your group?

Activity adapted and reprinted from *The Whole Person Book: Toward Self-Discovery and Life Options* by Liggett, Romero and Schmeling, 1979.

B. Sex-Role Socialization

Goal: To experience in a nonthreatening atmosphere the difficulties involved in changing a habitual behavior.

Activity Focus: The "Hand Clasp" Exercise

FACILITATOR	LEARNER
Ask participants to clasp their hands so that their fingers interlock. Demonstrate this. Have learners note which thumb—left or right—is on top.	Clasp your hands so that your fingers interlock. Which thumb is on top? Is thumb preference related to right/left handedness? Discuss why you feel it is (or is not) related to handedness.
Discuss the fact that thumb preference is not related to handedness. Ask those with right thumbs on top whether they are right handed or left handed. Then do the same for those with left thumbs on top. Summarize the activity so far by saying: In any large group of people we're likely to find left-handed people who exhibit right-thumb preference and right-handed people who exhibit left-thumb preference. In other words, thumb preference is not related strictly to handedness—it's a learned preference.	
Then ask participants to clasp their hands so that the opposite thumb is on top. (Observe and make a mental note of their behavior while doing this. Some may laugh, others will be puzzled, intrigued, or amazed.)	
Discuss the reactions.	In discussing reactions, consider the following: What was it like to clasp your hands with the opposite thumb on top? Which way feels like the right way? Which way is the right way? How do you feel reversing the thumb position? How do others seem to be reacting?

FACILITATOR **LEARNER**

Conclude with the following:

> The purpose of the "Hand Clasp" Exercise is simply to show how attached we become to our habits—even innocuous ones like thumb preference. What we've just demonstrated to each other is that we all learn preferences which we acquire without our conscious knowledge and that these preferences:
>
> a. manifest themselves in habitual behaviors which
>
> b. we perform for the most part unconsciously; and which
>
> c. come to 'feel better' than other equally appropriate ways of behaving; and which
>
> d. would be uncomfortable and/or difficult for us to change.

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Module Focus

If we were to substitute the words "sex-role stereotypes" for "thumb preference," all the previously mentioned conditions would likely be met. In other words, gender *stereotyping* represents a set of learned preferences, and these preferences

- manifest themselves in long-standing behaviors which
- we tend to perform more or less unconsciously; they
- represent that which is most familiar and socially expected, and thus,
- at least superficially, are most comfortable; and they
- often cause discomfort and/or difficulty for those of us who choose to deviate from the fixed predetermined pattern of how we should act given our particular gender.

A distinct difference, however, between sex-role stereotyping and thumb preference is that the former is primarily culturally determined while the latter is more personally determined.

Gender (or sex-role) stereotyping is defined as "the predetermination of people's choices in life on the basis of sex, without regard to individual differences or preferences" (Wisconsin, 1977). Such stereotyping is limiting and crippling to both sexes; and yet we all find ourselves susceptible to the entrenched biases of the culture in which we were socialized. Lee and Gropper (1974) present a fascinating discussion of the culture of sex-role identification and the predetermined expectations associated with sex-role cultures.

We all tend to conform since we have usually been rewarded when we did so and punished or ignored when we didn't. Every person has probably operated at least once or twice in his or her lifetime according to a cultural imperative: men open doors, women take notes; men take out the garbage, women cook the meals; men express an active interest in cars and sports, women express an active interest in raising children; men are engineers and computer scientists, women are nurses and teachers.

The socialization process begins early and affects children by influencing their future choices in a number of areas, including career choice. Sex-role socialization begins at birth and continues throughout a person's lifetime. The limitations of sex-role stereotyping begin to appear with the decoration of the newborn's crib with particular colors (blue for boys, pink for girls), and ornaments (flowers and dolls for girls, trucks and sports articles for boys). Stereotyping continues as baby girls are more frequently touched, spoken to and hovered over than baby boys (Goldberg and Lewis, 1969). This treatment may be related to the findings of studies which indicate that preschoolers know their sex, and that as early as the age of two, have begun to form sex-differentiated behavior patterns that fulfill adult sex-role expectations (Brown, 1958; Kagan, 1969; Ward, 1969).

Among other forces, school reinforces the development of these sex roles and stereotyping occurs as a result of the models presented through school materials, school employees, and school policies, and as a result of the school and parental expectations for children.

The models of women and girls presented in textbooks and other school materials are very limited. *Dick and Jane as Victims* (Women on Words and images, 1975a) reports an extensive study of 2,760 stories in 134 children's readers. The findings reveal that males are represented on the average four times more than females. This includes stories featuring adults, children,

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and sex-identified animals. In analyzing the pictures and illustrations in the books, the authors found that girls in the illustrations most often performed non-assertive, non-physical behaviors, and often watched the active, adventurous play of the boys. The story lines consistently reflected the passive, dependent role of women while portraying men in an active, independent role.

Even our habits of speech reveal and perpetuate sex-role stereotypes. Roget's *Thesaurus* lists the word "masculine" under the heading "strength" while the adjective "womanish" is listed under the general heading of "weakness." Male normative linguistic habits permeate our literature as well as our speech. It is still conventional in research and clinical settings to use generic male terms to refer to persons of both sexes or to positions that could be filled by persons of either sex—i.e., chairman, fireman, workman, policeman, congressman. On the surface this may seem like harmless convention, but available research data indicate that these are not merely neutral linguistic conventions, but do have the expected effect of inducing the reader to expect the positions to be filled by a man (Schneider, 1973; Lakoff, 1975). As Edward Sapir (1958) noted, "Language and our thought grooves are inextricably interrelated—are in a sense one and the same." How often do you use the pronoun "he" when referring to humanity in general? How often do you put the masculine before the feminine—his and her, man and woman, etc.?

Primary socialization, beginning at birth and continuing throughout life, shapes career aspirations as well as perceptions of social sex roles. Counselors, educators and parents often encourage males to choose careers which will be profitable, steady and successful (Sadker, 1976). In contrast, young women are encouraged to aspire to minimal, less responsible jobs because of the assumption that female involvement in the work force will be temporary—before marriage and children or, if necessary, after husband is no longer the provider. Models outside the school environment do little to contradict sex-role stereotyping. Young women still have few role models in the higher paid, more responsible areas of the professional and skilled labor force. The result is that as opportunities for boys grow, those for girls steadily decline. The socialization process reinforces the stereotype that girls do not need to prepare for a lifetime career which is profitable, steady and success oriented.

There are, in fact, many compelling reasons for women to prepare for a lifetime career; these are discussed in the next module. The need to prepare for a lifetime career, however, is offset by some powerful inhibitors based on the socialization process. Perhaps the most important inhibitor is the overall assumption made by both men and women that the primary obligation of a woman is to her home and family. Consequently both the burdens and satisfactions of housework and child care have continued to fall more heavily on women than men, regardless of the woman's employment status (Redl and Wineman, 1951). The working wife continues to carry 70 to 80 percent of child care and household duties (Szalai, 1973). Married employed women thus work longer hours than either employed men or homemakers.

Sometimes this situation is due to the woman's choice, sometimes to her sense of guilt and sometimes to an unrealistic commitment to the "superwoman" role. In fact some women fear that the new options to work outside the home are simply putting more pressures on them, replacing the "super-mom" myth of the 50's with a new myth of "super mom/wife/career woman."

This restriction of options for girls is compounded by the fact that girls have been socialized and rewarded for being passive, accepting and docile in comparison to their male counterparts, who have been encouraged to be aggressive, competitive and independent. Girls are, thus, much more likely to let others or the course of human events make their life decisions for them. Sitting back and quietly waiting is, in fact, one way of making decisions.

In addition many girls find themselves feeling uncertain about the dynamics and implications of career development. Researchers like Bardwick (1971) have referred to the differences in career motivations between men and women as one of "ambivalence" for women. This ambivalence is created by the woman's pull toward both achievement and affiliation with the opposite sex, and her "fear" that success in one rules out success in the other.

Men, as well as women, have suffered due to sex stereotyping. Increasingly, research is documenting the stress sex stereotyping places on boys and men. It's not by accident that our male population has a higher mortality rate than women. Not only does the male's gender put him at a biological disadvantage (men are genetically more susceptible than women to every major disease, including arthritis, gallstones, migraine headaches, cancer, heart attacks), but his assigned sex role induces considerable stress and thus accentuates his original biological handicap.

According to cultural expectation the male is tracked into achieving throughout his entire working life. In fact many men have expressed the concern recently voiced by Mike Wallace of "Sixty Minutes" that men feel compelled not only to achieve but to keep outdoing themselves just to stay even or maintain their sense of self-worth. And, Sadker (1976) points out that "from the early years on, boys are taught the lessons of intense competition" (p. 2).

Men are also expected to acquire prestige and status, not only for themselves, but for their families in terms of establishing a place in the community and respect among peers. It all comes under the heading of being a "good provider." Men are generally expected to be the primary wage earners or supporters of their families. Boys know this and as a result may not feel free to pursue career alternatives which pay little or entail great risks even though such careers may provide a great deal of satisfaction. For example, the creative arts are often rejected by men because they feel the monetary risks are too great. Men fear failure because success at work often defines their masculinity and sense of self-worth. At the same time they fear success because they recognize that success is not always consonant with happiness and satisfaction in life (Horner, 1974).

The "Catch-22" is that behaving in the prescribed masculine manner limits an individual's proclivity towards developing such traditionally accepted "feminine" qualities as warmth, emotionality and patience. On the other hand, behaving in the prescribed feminine manner limits an individual's proclivity toward developing such traditionally accepted "masculine" qualities as competitiveness, risk taking and independence.

Behaving in one's prescribed sex role norm means suppressing any interest one might have in career fields which have been socially identified with the other sex.

A girl who wants to enter a male-dominated field and become an engineer, a business executive, a construction worker or a plumber may have her "femininity" questioned. At the same time, a boy who aspires to become a nurse, a secretary or a ballet dancer is likely to have his "masculinity" put on the line. Both of these students, given that they are brave enough to openly express their dreams, are sure to encounter raised eyebrows. In addition it is likely that they will encounter considerable obstacles placed in their paths by parents, peers, teachers and counselors whose judgments will merely reflect the sex-role norms of our culture. Many students of both sexes have found that the price of departure from prescribed sex norms is high—paid out in terms of peer rejection and the pointed questioning of one's normality in the eyes if not the words of parents, teachers and counselors.

There is nothing intrinsically wrong with traditional lifestyles or activities. However, should these traditional activities be chosen more out of social pressure or lack of knowledge than they are out of awareness of one's individual differences, educated judgment and personal preferences, then it is the obligation of counselors and professional educators to intervene. Young people who contemplate nontraditional careers may need more help than just occupational information. They need understanding and support since they face not only the pressure of cultural standards, but their own fears as well.

As professionals we need to actively combat our years of experiencing sex-typed socialization and practices. We cannot expect our young women and men with their diverse capabilities and talents to conform to one mold. We need to provide them with the necessary support and assistance needed to stimulate and realize their diverse interests. We need to be aware of potential areas of role conflict and to help girls as well as boys to examine all their options.

We need to encourage young people to make considered and informed judgments about the lifestyles in which they are and will be engaged. It is our job to help students critically examine their attitudes and our society's prevalent sex-role myths. We must also help them to understand and prepare themselves for future stress and pressures which women and men are experiencing in a fast-changing society.

B. Sex-Role Socialization

Goal: To examine external factors which influence decisions.

Activity Focus: When I Grow Up I'm Going to be Married (see pp. 72-82)

FACILITATOR

The purpose of the activity *When I Grow Up I'm Going to be Married* (see pp. 72-82) is to have the learners become aware of situations which may alter their future plans.

Ten female and ten male learners may assume roles at a time. Each learner should incorporate her or his personal education and career plans into the profile by making projections about what will happen in the future. After learners have presented their projections, one at a time, each should reveal the chance factors and respond to them.

If learners are having trouble visualizing the future, ask them to use their mothers/fathers, aunts/uncles, etc., as examples and models of these situations.

This activity will require special facilitator guidance in encouraging learners to explore options available within the constraints of the profiles.

After the activity has been completed, class discussion can follow.

Expansion:

Have learners research the solutions or life decisions they have made as a result of the chance factors. This may include researching the cost of child care, cost of schooling, cost of living compared to income for a chosen job, etc.

LEARNER

Discussion:

Why is it difficult for young people to explore life style options? What can be done to facilitate life style exploration, or should it be facilitated?

Is it important for young people to explore life style options? Why or why not?

Identify some of the different life styles that people may choose.

Are decisions about life styles always deliberately made? Why?

Activity adapted and reprinted from *The Whole Person Book: Toward Self-Discovery and Life Options* by Liggett, Romero and Schmeling, 1979.

C. Career Development and Women in the World of Work

Module Objectives:

a. To examine the status of women in the world of work.

b. To identify career development theory related to women.

c. To apply counseling strategies in nonstereotyped career development.

Module Outline:

Notes:

I. Activity--Myths and Realities: Women in the Work Force, p.28

II. Module Focus—"Career Development of Women," p. 29 (*see p. 3 for suggested use of Module Focus*)

III. Activity--Application of Counseling Strategies, p. 33

IV. Supplemental Reading (reproduce and distribute)—"Women Who Work Outside the Home," pp. 92-96

V. Synthesis and discussion:

- What are the reasons for the increasing numbers of women who are entering the work force?

- How does socialization influence the career decisions of young women *and* men?

- What are some alternatives to the home/career conflict in the career development of women?

- Why is it difficult to develop a comprehensive career theory for women?

- What are the implications for practicing counselors in facilitating nonstereotyped career development?

C. Career Development & Work

Goal: To promote awareness of changes in the world of work, primarily the role of women.

Activity Focus: Myths and Realities – Women in the Work Force (see pp. 89-91)

FACILITATOR	LEARNER
Give each learner a copy of the *Myth and Reality Opinionnaire (p.* 89). Ask them to complete the exercise by marking each statement "agree" or "disagree." Once the learners have responded to the statements, the sheet of Realities (pp. 90-91) can be presented and discussed. The discussion can take place in small groups or in the total group.	*Discussion:* How are the world of work and the work force changing? How will this affect the choices you make? How might life styles, at work and at home, be different from those of the generation before? Compare the current work world to the work world *during* and immediately following World War II. How does the addition of "worker" roles for women in society affect women's traditional roles?
Variation: The statements can be presented one at a time to the total group and discussed after each presentation.	
Expansion: Read and discuss Kamerman's "Work and Family in Industrialized Societies," *Signs*, 1979, *4* (4), 632-650. Kamerman takes an international perspective in describing and discussing the integration of work and family with major implications for societal, work and family patterns. Have the learners construct a view of a future family (15 years from now) based on these ideas and other work and life style changes.	*Expansion:* Why does Kamerman argue that the separation of work and family is no longer viable? How does the integration of work and family differ in the U.S. from that of other countries? How can tension from the work/family dichotomy be resolved?

Career Development of Women

Module Focus

Since World War II the number of American women in paid employment has steadily increased. Eli Ginzberg (1976), career theorist and well-known economist, considers the rate that women are entering the work force the "phenomenon of the century." By 1978, the U.S. Department of Labor[1] statistics indicated nearly 50% of the work force was female; of all women 16 and over, more than half were employed or looking for work outside the home. In contrast, only 29% of the work force in 1950 was women. Who are these working women? Of those entering or reentering the work force in 1978, 16% were single, 27% were divorced, separated or widowed, and 57% were married. By 1978, nearly 71% of women 25-34 were working mothers with dependent children. In addition, minority women were more likely to be in the work force and were more likely to be married workers with children than white women.

The reasons for the increase in the number of women working are varied. For most, the reason is economic. As the above statistics indicate, 43% of all women workers cannot rely on the option of incomes from husbands. Another 26% of married women workers have husbands earning less than $10,000 annually. The rise in the number of multi-earner families has been dramatic. By 1978, 58% of all husband-wife families reported more than one earner. U.S. Department of Labor statistics also indicate that in 1973 32.2% of all heads of household were female. The proportion of non-white female family heads for 1973 was 51.4%, while white women accounted for only 24.5% of heads of household. In 1974, 54% of female family heads were in the work force. Clearly, most women work to support themselves and their families, and many work to augment a husband's income, which may be insufficient in meeting family needs.

The increasing life span of women has encouraged many women to seek work outside the
couraged many women to seek work outside the
home. Childbearing for many women is ended by age 35. With an average life span of 75 years, most women have 25 years for a potential second career. When coupled with the U.S. Department of Labor projection that 9 out of every 10 women will work at some point in their lives, the years after 35 become very important. Brandenburg (1974) has marked the period of "middle motherhood" as a critical stage for women. She defined this period as the time when husbands are involved in their careers and children are in school, and identified it as the "second important period for career exploration." Brandenburg suggests that some women return to school as an alternative to spending time idly; others look to the work world as an option.

Finally, attitudes toward women working outside the home have changed. A 1976 survey of young women conducted by the American Council of Life Insurance indicates that career choice is slowly gaining acceptance. Thirty-four percent of the survey respondents indicated they wanted to be married *and* successful professionals or executives; this contrasts with 26% in 1970. Those preferring a single life style with a good job increased to 19% in 1976. The trend seems to indicate a preference for careers outside the home, regardless of marital status.

Although the number of women in the paid labor force is dramatically increasing, the diversity of occupational choice is not keeping pace. The majority of women continue to be employed in what has traditionally been labeled "women's work"—clerical work, service work,

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nursing and teaching. In general, occupational concentration is much higher for women than men. According to 1975 U.S. Department of Labor statistics, 40% of female workers but less than 20% of male workers were employed in only 10 occupations.

The gravest consequence of sex-typing in jobs is that salaries seem to be inversely correlated with the percentages of women employed in them. Among the professions, teaching and nursing are among those paying the least. Clerks and domestic workers (97% female) are among the lowest paid semi-skilled and non-skilled workers. Allen (1979) notes black women (as well as other minority women) are more likely to be represented in occupations which are the lowest paid and have the lowest prestige.

Traditionally female jobs carry with them not only low salaries, but low prestige as well. Public school teacher ranks below at least 35 other occupations in one study of the prestige rankings of 90 occupations. Every occupation above it has only a handful of women. The other traditionally female occupations (with the exception of welfare worker) don't appear in the study at all.

Two questions emerge from these findings. One, is the option to engage in paid employment in order to meet certain economic and psychological needs equally attractive to males and females? And, two, if the choice is made to work, are there similar options available for implementing that choice? Traditionally, the response to both of these questions would have to be "no."

The career development process for both females and males spans the lifetime. Even infants receive messages from their parents which may have an influence on the choices they make as adolescents and adults. By 3 or 4 years of age, children already label many activities as male- or female-appropriate. By the primary school years, the list of occupations preferred by girls is much shorter than the list endorsed by boys. The familiar triad of nurse/secretary/teacher, with the addition of hairdresser, emerged as the occupational preferences of 4 to 8-year-old girls in a study by Bingham (1975). These four occupations were rejected by the same-aged boys. It seems quite clear that as a society one of the things we teach young children is sex-appropriate behavior.

These early preferences are validated later in life. Eighty percent of elementary teachers are women, more than 90% of nurses are women, and women comprise 76% of clerical workers.

The process by which a person decides on, prepares for and enters an occupation is highly complex. A number of attitudes, demographic factors, beliefs and values serve as filters in narrowing the career options which an individual will seriously consider. Many factors, however, are not yet known—especially for women. Most career development research and theory, including interest measurement, has been based on males. Recently, however, there have been some attempts to develop theories based on women. Research has shown that the career development patterns of women are significantly different from those of men. In addition, there is great variety among the career development patterns of women.

Super (1957) was one of the first to attempt to categorize the career patterns of women. Super has proposed a framework of seven career patterns for women which revolve around the homemaking role and which accept the effects of sex-role stereotyping. The female workers are characterized in the seven career patterns summarized below:

1. *Stable homemaking pattern:* women who marry during or soon after their education is complete and who have little or no work experience outside the home.
2. *Conventional pattern:* women who are employed in traditionally female occupations for a short time before assuming a full-time homemaking role.
3. *Stable working pattern:* women who complete their education and begin working in a lifetime career. Working is not considered a prelude to marriage; marriage may or may not be sought.
4. *Double-track pattern:* women who pursue a stable career while simultaneously maintaining the homemaking role. Each is considered a full-time role.
5. *Interrupted pattern:* women who interrupt

a stable working pattern with a period of homemaking. The re-entry may be different from the work prior to homemaking.

6. *Unstable pattern:* similar to the interrupted pattern except women return to the homemaking role full time. An occasional need for additional family income usually produces this pattern.
7. *Multiple-trial pattern:* women who take a series of unrelated jobs. The pattern has a transient, impermanent nature.

Zytowski (1969) has proposed nine postulates to support his concept of developmental stages in women's career choice patterns. Like Super's patterns, Zytowski's stages focus on the homemaking and childrearing roles of women. Unlike Super, Zytowski overlooks the diversity of life-styles and career patterns of women.

Other theorists have proposed career patterns which center on the homemaking role as the model career pattern for women. Ginzberg (1966) proposed three life patterns relating to homemaking and careers: traditional, transitional and innovative. Anastasi (1969) suggested some additional career patterns for women—blue collar and active volunteer—as well as several similar to those identified by other theorists. Richardson (1974) identified three broad career patterns—continuous uninterrupted work, work oriented (a balance between work and homemaking) and homemaking.

No matter what models and theories of women's career patterns are formulated, however, we can accurately predict that during the next few years we will will witness dramatic changes in the way young people are socialized in terms of self-concepts and family and occupational roles. As counselors or other influential professionals we must be prepared to respond to these social changes. At a minimum, we must be ready to deal with those people, young and old, who will be affected by changes in social, occupational and personal roles.

Outlined below are some counseling and teaching strategies which may help promote individual, non-sexist career development (Hansen, 1974).

- Help females think of themselves as persons, to affirm their sense of personal worth, to face and work through their identity or role conflicts.
- Help females consider a wide range of occupational options in addition to the traditional stereotyped ones. Don't raise eyebrows or look shocked when a woman wants to be a pilot or engineer. Encourage her to explore new and emerging occupations and facilitate communication with women in those atypical fields as well as typical ones.
- Help both females and males think through and plan for multiple roles as workers and parents. The consequences of choices they make in terms of life styles and family patterns need to be stressed.
- Provide males and females with accurate information about the role of women in the paid labor force, present and projected, and about employment alternatives available.
- Help women to learn the process of decision making and to know that they can choose in accord with their values, abilities, motivation and preferences from a variety of life patterns.
- Make both females and males aware of the variety of life styles and family patterns from which they can choose and of potential role conflicts involved in choosing one pattern (e.g., single life, multiple children, two-person career, equalitarian) over another.
- Facilitate group experiences in which males and females can talk together about their changing roles and the possible androgynous society of the future.
- When appropriate, involve parents in orientation sessions and information groups regarding the development of women's potentials (since they still have the greatest impact on the career development of young people).
- Be aware of a female's developmental stage and of "where she is coming from" as a person and a woman.
- Be prepared to listen to and counsel females who are considering a number of alternatives both inside and outside the home and to help them choose the alternatives most consistent with the quality and style of life they prefer and most consistent with their emerging self-concept.

In addition to the strategies mentioned by Hansen, the following may also be considered:

- Evaluate career interest inventories and the interpretative processes for use in broadening career options and stimulating exploratory behavior.
- Evaluate career guidance materials (career information) for sex bias.
- Identify mentors (role models) from a variety of occupations and facilitate their interaction with males and females.
- Encourage vicariously experiencing a number of career options through guided fantasy and the directed reading of biographies and career-related fiction.
- Develop counseling strategies which discard or eliminate sex stereotypes, not just exchange them.
- Help both females and males (but especially females) to learn "behaviors of independence, self-assertiveness, (the) ability to channel energies toward a goal and self-confidence" (Hawley, 1976).
- Encourage both males and females (but especially males) to develop and include their sensitivity and nurturing qualities in their life-planning goals.
- Help both females and males (but especially females) to develop and include leadership skills in their life-planning goals.
- Help young women to think in terms of "long-range goals rather than limit their thinking to short-range plans. . . ." Include long-range, concrete thinking patterns such as attention to promotion prospects, overt and covert rewards and proper sequencing (Hawley, 1976).

FOOTNOTE

1. These figures are the most recent prior to the 1980 Census. The reader is encouraged to contact the U.S. Department of Labor for the latest updates.

C. Career Development and Work

Goal: To consider how counseling strategies that promote nonstereotyped career development can be implemented.

Activity Focus: Application of Counseling Strategies

FACILITATOR	LEARNER
Distribute copies of the counseling strategies which promote nonsexist career development found in the "Career Development of Women" Module Focus (pp. 31-32).	
Divide the strategies among several small groups. Have learners explore how they might apply the strategies to achieve counseling programs.	In discussing each strategy assigned to your small group, consider the following: What is the value of the strategy to the individual? To society? At what point in the counseling program would the strategy be appropriate? Inappropriate? Why? What specific things could you do to implement the strategy? What can be done to influence other counselors/teachers/workers to use these strategies? Why might it be helpful to have others using these strategies?

D. The Double Bind: Minority Women

Module Objectives:

a. To provide information regarding the status of minority women in employment and educational attainment.

b. To identify specific roles for the counselor in facilitating nonstereotyped career development for minority females.

Module Outline:

Notes:

I. Activity–Enlarging the American Dream, p. 36

II. Module Focus–"The Double Bind," p. 39 *(see p. 3 for use of Module Focus)*

III. Activity–Ethnic Group Women: What Do We Know?, p. 43

IV. Activity–Local Minority Women: Who Do We Know?, p. 44

V. Synthesis and discussion:

- Why is information regarding the employment status of minority women difficult to obtain?
- Why is role and identity conflict such an important issue for minority women?
- What other counselor roles in career development for minority females would you add?

D. Minority

Goal: To explore issues facing minority females.

Activity Focus: Enlarging the American Dream (see pp. 97-113)

FACILITATOR	LEARNER
Give each learner a copy of the article "Enlarging the American Dream" by Donna Hart (pp. 97-107).	
Ask the learners to discuss the article. For additional information regarding cultural pluralism and counselors, you may want to refer learners to an article by Ivy (1977).	*Discussion:* What is cultural pluralism? How does it differ from acculturation? What are the implications of cultural pluralism for counselors? A common comment is that "a minority female has it made; she will be hired over all applicants." Is this reality or a myth? Why? Why is the educational outlook for Puerto Rican women bleak? Hart identifies three Native American subculture roles. How do the labels of these roles reflect majority-culture values? What potential role conflicts will exist for Chicanas as they become more prevalent in the work force? Why are Asian American females considered to be victims of sexism more than racism? How can the black woman reconcile the black and women's movement? According to Hart, a purpose of the educational system is to equip learners with competencies for entering the world of work in a field of their choice. Is this a legitimate purpose? What can the counselor do to make this purpose a reality for minority females?
Next, have the learners read the articles found in the Center for Continuing Education of Women (CEW) *Newsletter*, pp. 108-113.	

FACILITATOR

Ask the learners to discuss these articles and compare them to the Hart article.

Expansion:

After reading the articles, ask the learners to enact the following role-play situations.

> A school colleague complains "Black women have it made. I wish I had the opportunities they have in getting jobs." You disagree.
>
> A Puerto Rican family moved to your community last year. The children's mother is in your office to discuss a continuing truancy problem. Generate some family and school solutions to the problem.
>
> A bright, third-generation Asian American has approached you, the school counselor, to discuss her future job options. What are some options for her and how do these relate to her personal and cultural identity?

LEARNER

Discussion:

What are some of the barriers to minority group collaboration?

Some of the articles focus on the role of the family in minority groups. Is there consensus among the authors on the role of the family? What is that role?

Hart describes the Chicano family as patriarchal. Does Zinn agree? Why or why not?

Dodson argues the extended family has been instrumental in the survival of blacks. Would Hart agree? Why or why not?

Johnson indicates that for Native Americans cultural identity acts as a determinant of personal behavior. Is this true of other ethnic groups? Why or why not?

Sumi feels many traditions are changed in American society. How can a cultural identity be maintained when many traditions are changed?

FACILITATOR	LEARNER
A young Chicana, now a junior in college, is being pressured to quit school. The family is not able to pay tuition for her and her younger brother who is a college freshman. The family feels her brother's education is more important. She has come to you for help in making this decision. What are some alternatives for her? Follow the role-playing with a discussion of the issues facing the minority female using the discussion questions provided above.	

The Double Bind

Module Focus

Although society is increasingly more aware of the "double bind" or "double jeopardy" that minority women often experience, there nevertheless remains a gap in knowledge of the special cultural and educational barriers facing minority women. The particular needs and roles of women who are members of minority groups such as Black, Hispanic, Native American and Asian American have been largely overlooked and ignored in professional literature.

As the feminist movement gained support and momentum in the sixties and seventies, it was increasingly criticized as a white woman's movement. Much of this criticism comes from the fact that many women who have identified with feminism and the women's movement have been white; many of the loudest voices have been white; and many of the issues have been addressed primarily from a white perspective.

Some minority women view feminism as detrimental to racial civil rights because it dims the focus on race with sex-equity issues. Therefore, minority female participation in feminist activity is seen as devisive and is often resented and discouraged.

In spite of views that feminism is devisive to (racial) civil rights, however, there are basic issues which cut across cultures and which can unite minority and non-minority females. Some of these are attainment of an adequate income, the need to eliminate the barriers to educational and employment opportunities, the elimination of poverty and the need for adequate child care facilities (Hart, 1977). The differing roots of feminism for each culture need to be recognized and accounted for, and differences in priorities of these issues must also be recognized, but the shared needs are clear.

Unfortunately, there is an historical precedent for the race versus feminism issue in the human rights movements. In 1868 at the Equal Rights Association convention, Frederick Douglass, in voting to support black suffrage, was forced to choose race over sex (Rickman, 1974). The conflict of race versus feminism, however, is *not* only a black phenomenon. King (1974) discusses the attitude toward female success held in the mainland Puerto Rican communities. It is thought that improving the status of Puerto Rican women downgrades that of the Puerto Rican male and family. Nieto (1974) cites one Hispanic view of feminism as "a vehicle to entrench and strengthen the majority culture's dominance" (p. 39). The division between race and sex, however, is artificial. The minority woman is both female and minority and has no way of separating the two.

As a consequence of the perceived division, role and identity conflict is a reality for most minority women. Conflict exists because minority women are surrounded by change. The feminist movement has generated numerous role changes for males and females. The minority female has *not* remained untouched by these changes. Change has produced an examination of personal values and goals, relationships and family roles. Navar (1974) has pointed out that identity
mands and restrictions of tradition on one hand, and the explosive opportunities and potential of an emerging culture on the other" (p. 5). The problems resulting from role and identity conflict are many—uncertain relationships, conflicting personal needs, and conflicting religious and cultural values.

However, the potential for the "emerging culture" is also great. Minority women face the potential of linking cultures with new sex roles. As Navar (1974) notes, the Chicana combines the worlds of the American and Mexican, the female and male. She is a pivotal figure at cultural and sexual crossroads. Similarly, Hart (1977) claims the black woman can act as a unifying force for both the black movement and the women's movement. As a victim of both racism and sexism, she has personal experience with both and can help interpret the importance of racial and sex equality in educational, employment and other opportunities to both groups. As a key figure at these crossroads, the minority female has an opportunity to create her own future—to shape her own destiny. In doing so, she can make critical contributions to her changing culture.

In recent years several minority women's organizations and networks have emerged (for a list of these, see p. 115), but they have usually existed outside the mainstream educational and professional networks. The networks, primarily support systems, have slowly begun to develop social and political support. One barrier to the development of the networks is the social and political forces which have continued to deny minority women access to educational and employment opportunities. A second barrier is the lack of power minority women have within educational and professional organizations. A third barrier may be the lack of acceptance for the organizations and their goals by both female and male members of their ethnic groups. Another factor may be the existence of internal factions among minority groups and the devisive scramble for a fragment of ever-decreasing resources.

Given the conflicts minority women face, it is imperative that they actively engage in career development and planning. While educators and counselors are increasingly seeking methods and materials to develop viable career planning programs for minority women, a number of barriers currently hamper their efforts. Not the least is the absence of career development models or research. Little discussion of the status and needs of minority females can be found in the professional literature regarding career development.

Statistical data regarding the education attainment and employment status of minority women are also elusive. Several factors contribute to this problem; a primary factor is the data collection methods used (U.S. Commission on Civil Rights, 1978). For instance, no agency prepares a comprehensive annual report which describes the educational or employment status of minority women. Analysis is difficult when data must be collected from several sources.

Ethnic groups have not always been appropriately or uniformly defined. For example, various agencies use different criteria to identify a minority group. These criteria might include different combinations of birthplace, nationality, race, ethnicity, national origin or descent and language. Illustrative of this problem is the inaccuracy of data regarding Hispanic women. Although Hispanics are the fastest growing minority group in the United States, the U.S. Department of Labor, for example, throughout the 1970's included Hispanics in the white population for statistical purposes. This practice has an impact on the data for both populations. The Hispanic woman and her needs become invisible; the data for the white population is misrepresented.

A consistent approach to the *collection* of statistical data is also lacking. Major ethnic groupings are not always separated into their various subcultures. For example, there is great diversity represented in the needs of the many subcultures of Native Americans, but these needs are not always reflected in the data collected.

Another factor contributing to the elusiveness of statistical information involves methods of data reporting. Although agencies often collect similar information, they rarely report the data consistently. For example, data is sometimes reported for the general ethnic group and at other times for the subcultures within the group. These factors have slowed progress in identifying the status and the needs of minority women.

Although many gaps remain in the collection and reporting of data concerning minority women, the statistics reflect the double discrimination minority women face. Despite the high number in the work force, the unemployment rates of minority women are quite high. In 1976 the jobless rate for minority women was 13.6% while the rate for white women was nearly 8%; the rate for minority men was 12.7% while the rate for white men was only 6.4% (U.S. Department of Labor, 1977). Black women (18.9%) and Puerto Rican women (22.8%) experienced the highest unemployment rates while Japanese women (3.8%) experienced the lowest levels (U.S. Commission on Civil Rights, 1978).

Labor force participation of minority women remained relatively stable through 1976 while that of white women has increased (U.S. Department of Labor, 1977). In 1976, 50.2% of minority women 16 years of age and older were in the work force, while nearly 47% of white women were workers.

Of minority women workers, 45% were married and living with their husbands, 28% were widowed, divorced or separated, and 26.5% were single, compared to white women workers, of whom more than 58% were married and living with their husbands, nearly 18% were widowed, divorced or separated and nearly 24% were single.

The reason minority women work is no different from that of white women—economic need. The median earnings for minority women increased 15% from 1973 to 1974 while the increase for white women was only 7%. These increases were largely negated, however, by the 12% inflation rate for the same period. Although the difference has narrowed considerably, minority women still earn less than white women, and both groups earn less than either minority or white males. In 1974 the median salary for full-time minority women workers was $6,611—only 54% of white male earnings, 73% of minority male earnings and 94% of white female earnings.

Minority women are more likely than white women to be the head of a family. In 1976, 34% of all minority families were headed by women while women headed only 11% of all white families.

The minority female heads of families were more likely to have incomes below the poverty level. In 1975 more than 49% of minority female heads of families were below the low income level while only 26% of families headed by white females were.

The number of mothers, minority and white, working in the labor force has increased dramatically. In 1976 nearly 48% of white mothers were in the work force while more than 58% of minority mothers worked outside the home. The greatest difference between white and minority women workers is among women with children under 6 years of age. The proportion of minority females is more than 53% while the rate for white females is considerably lower—approximately 38%.

The occupational distribution of minority female workers changed dramatically between 1960 and 1976. The proportion of professional and technical workers increased 7% and clerical workers increased 17% while the proportion of private household workers declined 26%. In contrast the largest increase for white women workers in any occupational category was no more than 3% for the same period.

The median years of schooling completed by all minority and white workers is nearly the same: 12.2 for minority males, 12.4 for minority females, and 12.6 for white males and females. In 1976, 65% of minority women workers had graduated from high school. This figure includes 12% who had completed at least four years of college. Seventy-six percent of white women workers had completed high school, including 14% who had completed at least four years of college (U.S. Department of Labor, 1977).

It is evident that the employment and educational status of minority females is shared in *some* ways by white women. However, significant differences do exist, making consistent and accurate information regarding minority females imperative.

The counselor's role should be supportive and therefore influential in the career development process for minority females. Counselors should encourage minority females to examine sex-role myths and attitudes held in the culture. They can facilitate the exploration of personal needs, values and attitudes, and assist the minority female in the development of a personal life/career pattern. Counselors can provide minority females with information and experiences which will facilitate nonstereotyped career decision making. Finally, counselors can help minority women prepare themselves to weigh the alternatives, make choices and take positive responsibility for those choices.

Counselors can utilize the following suggestions to enhance career development for minority females:

- Be sensitive to differences among minority females. The experiences and priorities of a Black female may differ from those of a Native American female. Differences within a minority group must also be accounted for. For example, priorities and cultural experiences will vary for Japanese and Chinese women, although both are considered Asian Americans.
- Encourage all clients to explore their values and attitudes toward minorities and females, and help them explore the implications of the "double bind."
- Encourage minority females to articulate and explore role conflicts they may face.
- Help minority females examine the variety of life styles and family patterns available as well as the consequences of their choices.
- Encourage an exploration of the implications of changing social roles for minority group members.
- Utilize community resources and provide all clients with a variety of role models of minority females.
- Encourage minority females to develop long-range as well as short-term career plans.
- Evaluate career development materials for racial and sex bias that would particularly reflect on minority women.
- Encourage the recruitment of minority females into administrative and teaching positions in your institution. They can act as role models for minority females and provide a positive role image to all learners—male and female, minority and non-minority.

D. Minority Women

Goal: To analyze education and employment data regarding specific minority groups.

Activity Focus: Ethnic Group Women:
What Do We Know? (see pp. 114-123)

FACILITATOR

Distribute the Minority Women Reference Sheet found on pp. 114-115. Have learners conduct research from this list.

Have the learners meet in groups and assign one group to an ethnic group to analyze information on each.

Give each learner a copy of the selected statistical tables found on pp. 116-119. Review the data reported and synthesize with other data collected.

Have each group prepare a comparative summary of the status of the ethnic group females. Allow flexibility in the form of the summary.

Discuss how counselors can use the information presented in this unit.

Expansion:

Send for additional information from some minority women's organizations (see partial listing on pp. 120-123) and from the National Institute of Education (NIE) for:

> Vols. I and II on *Conference on the Educational and Occupational Needs of Black Women* and additional reports on conferences for Hispanics, Native Americans and other special focus reports.

National Institute of Education
1200 19th Street N.W., Room 600
Washington, D.C. 20208

LEARNER

Action Research:

Compare the data and other information collected to that presented (earlier) or obtained:
- —from the Module Focus, pp. 39-42
- —from the Hart article, pp. 97-107
- —from the Center for Continuing Education of Women *Newsletter*, pp. 108-113
- —through personal contacts with local minority women.

Identify areas where differences exist.

Prepare a comparative summary.

Discussion:

How can information on ethnic group females be helpful to counselors in their work?

What can counselors do to facilitate career development for minority females?

D. Minority Women

Goal: To identify local information on minority females and to develop local resources.

Activity Focus: Local Minority Women:
Who Do We Know?

FACILITATOR

Step 1:

Organize the learners into research teams which will generate local information regarding minority females. Three team examples might include the following:

> Assign Team 1 to obtain local and state information on the status of minority women in the labor market. The team may want to contact state and local agencies such as the Department of Labor, Commission on Women, Human Rights/Equal Employment Opportunity Commission and the Department of Education.
>
> Assign Team 2 to explore the professional status of minority females in the community. Focus could be on the problems of recruiting professional minority women and on the problems faced by minority women in achieving professional status. The team may want to contact state and local human rights organizations and affirmative action offices as well as the personnel offices of key businesses and industries in the community.
>
> Assign Team 3 to collect a series of case histories of minority women in the community. You may want to assign a team to each minority group represented in your community. First pilot the interview questions on each other. Then have learners interview at least five* women from various minority groups and with various socioeconomic backgrounds. Identify the cultural, social and personal events and attitudes which have influenced their career decisions.

LEARNER

Step 1:

Team 1

Collect information such as:
- level of participation in the work force
- level of unemployment
- occupational concentrations
- marital status and work force participation
- earnings level
- educational level

Compare your data to that given in the Module Focus, pp. 37-38.

Team 2

How many minority female professionals are employed in your community?

What are the external barriers to the recruitment of more minority females?

What are the personal barriers faced by minority women in becoming professional workers?

Team 3

Sample Interview Questions:

> What is your ethnic and/or economic background?
>
> What important events took place in your life that influenced your career decision?
>
> What are your main interests and talents?

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*This number is a suggestion only.

Activity Focus: Local Minority Women:
Who Do We Know? (Continued)

FACILITATOR	LEARNER
	Why did you make your specific career choice? What influence did your cultural/ethnic background have on your career choice? What influence did your family have on your career choice? How did your family's influence affect you? Were there any compromises you had to make in choosing a career? Why? If you were 20 today, what career would you select? Why? Are you satisfied with the way you integrated family demands, interests and career? Would you do anything differently now?
Step 2:	*Step 2:*
Have learners share the results of their research. Discuss the results. Discuss the process of collecting the information.	*Discussion:* How difficult was it to obtain the information? How helpful were state and local officials in obtaining the information? How willing were the minority females to share personal information with you? How willing would you be? Is it reasonable to expect minorities to share personal information and cultural history when we are not often willing to share that same information about ourselves?

E. Educational Equity: The Legal Environment

Module Objectives:

a. To become acquainted with equal opportunity legislation.

b. To explore the implications for counselor or educator responsibilities.

Module Outline:

Notes:

I. Activity—Equity Quiz, p. 48

II. Module Focus, Part One—Legal Precedents and Title IX, p. 49 (*see p. 3 for use of Module Focus*)

III. Module Focus, Part Two—Title II (Vocational Education) and Affirmative Action, p. 51

IV. Activity—Legal Environment Analysis, p. 54

V. Activity—What Does the Law Say?, p. 56

VI. Synthesis and discussion:

- What are the major differences among Title IX, Title II, and affirmative action? What are the similarities?
- Why should a counselor or teacher be aware of current legislation and court decisions regarding sex equity and affirmative action?
- What roles can counselors and teachers play in implementing educational equity?

E. Educational Equity

Goal: To review existing knowledge of equity legislation and related sex bias issues.

Activity Focus: Equity Quiz (see pp. 124-126)

FACILITATOR	LEARNER
Have learners complete the Knowledge of Legal Equity Quiz found on p. 124.	Complete the Knowledge of Legal Equity Quiz.
Using the key on p. 126, discuss the correct response to each item.	*Discussion:* Were you surprised at some of the answers to the quiz? Did you have any misconceptions about sex stereotyping and the legal regulations? How did these occur? What areas do you need more information about?
Expansion: You may wish to use the quiz as a post test following completion of the entire unit.	

Legal Precedents and Title IX

Module Focus—Part One[1]

The basis of equity lies in the Fourteenth Amendment, the equal protection clause of the U.S. Constitution which presents the notion that people ought to be treated equally by the government unless there's a good reason for doing otherwise. Further, in our society equity is a legislative, social and psychological goal.

The purpose of these readings is to review current legislation which prohibits discrimination, particularly sex discrimination, in educational institutions and agencies. Specific attention will be given to Title IX of the 1972 Education Amendments (which prohibits sex discrimination against students and employees[2] in educational programs and activities), to Title II of the 1976 Education Amendments (which prohibits sex discrimination in vocational education) and to the issue of affirmative action.

It is critical to note that the legal status of educational equity is in flux. Legislative and judicial activity has been escalating. Recent court cases such as *Bakke,* an affirmative action case, and *Romeo,* a Title IX case, have and will continue to modify our current understanding of the legal environment of educational equity. The employment provisions of Title IX have been challenged in a number of lower court cases. After the adverse ruling of a federal appeals court in *Romeo* and others,[3] that ruling was allowed to stand by the Supreme Court in 1979. In order to clarify Congressional intent, it is thought Congress will have to pass an amendment specifying coverage of educational employment. Regardless of the outcomes of litigation and legislation, it is the responsibility of the counselor or teacher to maintain a knowledge of the current legal environment.

Title IX and Title II are the most recent in a series of legislative efforts to increase access to educational opportunity. These legislative efforts have focused on identifying and eliminating various types of discrimination in educational institutions and agencies. Important precedents to Title IX and Title II legislation are Title VI and Title VII of the Civil Rights Act of 1964 and the Equal Pay Act of 1963 (amended by the 1972 Educational Amendments).

Title VI prohibits schools which receive Federal funds from discriminating against students because of race, color or national origin. Title VI applies to discrimination in areas such as student admissions, access to or treatment in courses or programs, extracurricular activities and counseling practices and services. For example, an Hispanic student should not be automatically scheduled into groups or classes which have been traditionally all Hispanic. The impetus for school desegregation and bilingual education has come from Title VI and the Fourteenth Amerndment to the Constitution.

Title VII of the Civil Rights Act of 1964 (amended by the Equal Employment Opportunity Act of 1972) deals with employment discrimination. Employers with fifteen or more employees are prohibited from discrimination based on race, color, national origin or sex. Job recruitment, hiring, wages, fringe benefits and promotions are examples of areas addressed by Title VII. For example, it would be illegal to exclude a female employee from promotional opportunities because a supervisor assumes there would be a conflict between her family responsibilities and job duties.

The Equal Pay Act of 1963 (amended by the 1972 Education Amendments) makes discrimination based on sex regarding salaries, and to some degree fringe benefits, illegal. The Equal Pay Act protects all employees of educational institutions and agencies. Males and females working for the same employer must be paid equally when job conditions, skills prerequisites and responsibilities are similar even though job titles and assignments are not identical.

Title IX of the Education Amendments of 1972 clearly prohibits sex discrimination against students in educational programs and activities. With specific exceptions, the regulation applies to all educational institutions which receive Federal financial assistance, including most elementary, secondary and postsecondary institutions. Title IX states:

> *No person . . . shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance.*

Title IX Overview[4]

The Final Regulation implementing Title IX of the Education Amendments of 1972 became effective on July 21, 1975—45 days after publication in the *Federal Register* on June 4. As noted above, Title IX generally parallels Title VI of the Civil Rights Act of 1964, however, there are sections of the implementing regulation which are unique, namely: requirements for self-evaluation and for establishment of a grievance procedure, as well as a provision permitting separation on the basis of sex in those portions of sex education instruction dealing exclusively with human sexuality. In addition, the statute exempts from coverage the admissions practices of nonvocational preschool, elementary and secondary schools and the membership practices of the YMCA, YWCA, Girl Scouts, Boy Scouts, Camp Fire Girls and certain other voluntary youth service organizations whose memberships have traditionally been limited to members of one sex under the age of 19. Unlike Title VI, Title IX: applies only to educational programs and activities receiving Federal financial assistance; does not apply to military schools; and applies to educational institutions controlled by a religious organization to the extent compliance would be consistent with religious tenets. Furthermore, Title IX permits separation on the basis of sex in residential facilities and in other facilities in which maintenance of personal privacy is an issue. Congress also directed that the Title IX Regulation include "reasonable provisions considering the nature of particular sports."

These differences and statutory exemptions indicate that in eliminating sex discrimination in educational programs and activities, some traditional practices, such as separate nonvocational schools, may be continued; provisions may be made for maintaining personal privacy; practices dictated by religious tenets will be upheld; and actual sex differences, particularly in connection with physical performance, may be considered.

The impact of Title IX, according to Rosa Weiner of the U.S. Office for Civil Rights, is that "in passing this legislation, Congress established the principle that sex is no more rational a basis than race, color or national origin for making distinctions in most treatment [that] enrollees . . . receive in educational programs or activities."[5]

FOOTNOTES

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1. This section merely highlights the Title IX regulation. We strongly advise additional readings of the support materials (see p. 122), and if possible, of the original regulation (see *Federal Register*, 1975, *40* (108), 24126-24129).

2. As will be discussed, this section of the regulation has not been upheld by the Supreme Court.

3. The three cases accepted by the Supreme Court were *HEW v. Romeo Community Schools, HEW v. Islesboro School Committee* and *HEW v. Junior College District of St. Louis Schools and Civil Rights News,* 1979, *3*(20), 3.

4. Excerpted from the U.S. Office for Civil Rights *Title IX Manual,* 1975, p. 1.

5. Published speech, "Title IX of the Education Amendments of 1972: One More Step Toward Equal Educational Opportunity," n.d.

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Title II (Vocational Education Amendments)[1] and Affirmative Action

Module Focus—Part Two

The Vocational Educational Act of 1963, among others, was amended by the 1976 Education Amendments. The Act provides support for state programs in vocational education through a system of matching grants. Two major changes were made by the 1976 amendments.

First, except for homemaking and consumer programs and programs for the disadvantaged, funds are now provided as "block" rather than "categorical" grants. The block grant has two portions—80% is a "basic grant" while 20% is to be used for "program improvement and supportive services." Spending alternatives are specifically identified for each portion.

Second, the state planning procedure for allocation of the funds must be modified. Among other requirements, a greater variety of groups must be involved in the planning process.

Overcoming sex stereotyping and sex discrimination are major concerns of the vocational education amendments. In promoting sex equity in vocational education, the amendment addresses three areas: (1) administration of state and local vocational education programs; (2) state use of vocational education funds; and (3) national vocational programs.

Administration of State and Local Vocational Education Programs

There are five requirements regarding sex discrimination and stereotyping in the administration of vocational education at the state level.

First, each state must appoint full-time personnel who will assist the state board of education in providing equal education opportunities and in eliminating sex discrimination and sex stereotyping in all vocational education programs. Each state must allocate $50,000 from the basic grant for sex-equity personnel to achieve these goals. The amendment also identifies specific activities the state personnel are to carry out.

Second, each state must ensure representation of women's concerns by including minority and non-minority women on the state vocational advisory board. Similar representation is required of local agency and institution advisory groups.

Third, in its five-year vocational education plan, each state is required to include policies for providing equal education opportunities for females and males. In addition, each state must provide plans for overcoming sex stereotyping and discrimination, for encouraging enrollment in non-traditional vocational programs and for developing model training and placement programs which reduce sex stereotyping. Each state must also provide plans for an employment program for displaced homemakers and persons interested in non-traditional vocational careers.

Fourth, each state must demonstrate that the annual plan has been reviewed for compliance with the provision for equal access to vocational education programs.

Finally, every vocational education program funded by Federal, state and local sources must be evaluated by the state board specifically for service to women along with the other established criteria.

State Use of Vocational Education Funds

The amendment identifies both areas in which the state *must* use funds and areas in which the state *may* elect to allocate funds.

Each state *shall* use basic grant funds for vocational education programs for displaced homemakers.[2] This includes programs for persons interested in career retraining for non-traditional occupations.

In the area of consumer and homemaking education, each state *must* fund programs which explore the integration of homemaking and wage-earning roles, develop curriculum materials which attempt to overcome sex bias, and prepare females and *males* for homemaking careers.

Each state *may* allocate basic grant funds for: (1) support services for women, including counseling, job development, job placement and role modeling in non-traditional jobs, and (2) day care services for students with children.

States also *may* allocate program funds for: (1) programs for eliminating sex stereotyping; (2) vocational guidance and counseling services such as training programs and resource centers for special populations; (3) inservice training to overcome sex bias for vocational education staff; and (4) grants to overcome sex discrimination and sex stereotyping.

National Vocational Education Programs

The third focus in the elimination of sex bias is national programs of vocational education. The U.S. Commissioner of Education must have conducted a national study of sex bias in vocational education and submitted the study to Congress by October 1978. An information reporting system must have been operational by October 1978. Each state, annually, must submit data, including information on race and sex, on vocational education students. Minority and non-minority males and females who are knowledgeable about women's issues must be included as members of the National Advisory Council on Vocational Education. Finally, the U.S. Commissioner of Education may use 5% of the funds available for Federal vocational education programs to fund projects which have national significance, including overcoming sex bias in vocational education.

Title IX and Title II Compared

The concepts of both Title IX and Title II are similar—to provide equal educational opportunities for all students. Title IX has a broader educational focus than Title II, which is restricted to vocational education programs. Other, more fundamental differences also exist.

First, Title IX applies to *sex discrimination* in educational programs and prohibits exclusion, limited participation and differential treatment of females and males. Title II defines and applies to *sex bias* and *sex stereotyping* as well as sex discrimination.

Second, while Title IX specifies the prohibition of sex discrimination in educational policies, practices and programs, Title II mandates programs to overcome sex bias and stereotyping in addition to prohibiting sex discrimination. Title II is a complementary extension of Title IX in programs for students.

Finally, the impacts of the two Titles differ. Title IX focuses on local education agencies and institutions while Title II applies primarily to state and Federal programs. Local institutions and programs are indirectly affected by Title II while state and Federal programs are indirectly affected by Title IX. These distinctions are similar to the ones made between equal opportunity and affirmative action requirements.

Because Title II has only indirect application to local schools and agencies, the role of the counselor in implementing the vocational education regulation is less clear. Counselor personnel who serve at the state level must be aware of the law regarding the use of vocational education funds and must find methods of communicating this information to counselors and educators in local schools and agencies.

Counselors in local institutions must be aware of how the amendment affects the funding of vocational programs at the local level. In addition, counselors can be instrumental in the encouragement of parents and other citizens to become involved on the local advisory council. Counselors also need to understand the relationship between prohibiting sex discrimination (a function of both Title IX and Title II) and providing vocational programs which overcome sex bias and stereotyping (a function specified by Title II).

Affirmative Action Overview

Where equal employment opportunity (EEO) implies a policy of non-discrimination, affirmative action goes beyond benign neutrality and takes steps to *correct* past discrimination and *prevent* future discrimination. Used positively, affirmative action can be a tool for sound management practices. By the use of specific, result-oriented procedures or goals, a school can evaluate whether opportunities for employment or promotion of well-qualified individuals have increased. These opportunities must not be restricted on the basis of handicap, religion, creed, color, age, sex or racial-ethnic minority group membership.

It is widely believed that affirmative action requires *quotas* (a fixed number of employees hired from a given class), *preferential treatment* (consistently hiring people of one class even if they're not qualified) or *reverse discrimination* (using discriminatory practices *against* white males). These beliefs are not correct. These misunderstandings do not represent the intent of affirmative action legislation and should not be practiced as part of any voluntary affirmative action procedures.

Although affirmative action is not specifically required by Title IX, the intent of the regulation is clear—to establish a policy of affirmative action when warranted. This means that each school district has the responsibility of correcting existing patterns of discrimination and taking steps to insure future equal opportunities. It should be noted, however, that affirmative action is *not* required without a finding of discrimination.

The self-evaluation requirements of Title IX are strikingly similar to the first steps of an affirmative action plan: school districts *are* required to analyze their policies and practices, examining where they recruit, how they recruit, and the kinds of inservice training, fringe benefits, leave policies and promotion opportunities and practices they offer each sex. If discrepancies are discovered, the plan should be modified (Liggett, 1977). An affirmative action plan helps to organize the self-evaluation process by ensuring that a policy is developed and detailed program planning takes place, followed by implementation and ongoing evaluation.

It is obvious that the major emphasis of affirmative action is in employment. However, in educational institutions there is a second area of importance—equal access to and treatment in educational programs. McCune and Matthews (1975) define educational program affirmative action as "action taken, first, to identify and remedy sources of discrimination in school programs, and, second, to develop policies and procedures for the prevention of discrimination in future school programs" (p. 21). McCune and Matthews suggest that all of the following are important elements of educational program affirmative action: educational program analysis and modification, textbooks and instructional materials, analysis of and training in school personnel practices, assignment of schools and student groupings, physical education and competitive sports, student policies and extracurricular activities, goals and objectives, and evaluating, monitoring and reporting.

Various court cases have dealt with specific affirmative action/reverse discrimination issues (*Bakke, Weber*). However, as noted earlier, reverse discrimination is not the intent of affirmative action and a well-designed plan can enhance the employment and management practices of the institution. For example, developing an accurate and valid job description or opening announcement should result in a closer match between applicants and the position; taking the time to recruit a large pool of well-qualified candidates should result in the selection of a highly qualified employee. It is important that creative approaches be used and that affirmative action is not used as a license for punitive or reverse discriminatory actions.

Because they are often asked to provide leadership to local school agencies in career and vocational programs, it is essential that counselors and other educators understand the legal as well as social and psychological environment of educational equity. In keeping abreast of the changes in the law as regulations are revised and court decisions are handed down, we have an opportunity to involve ourselves and our students in some current and "relevant" learning experiences.

FOOTNOTES

1. Information regarding the Title II Amendment was drawn from McCune, *An Equal Chance* (1978).

2. Defined by U.S.O.E. as persons who had been homemakers but who now, because of dissolution of marriage, must seek employment (see *Federal Register, 42*(191), 53847).

E. Educational Equity

Goal: To explore viewpoints and expand understanding of the legal basis for educational equity.

Activity Focus: Legal Environment Analysis (see pp. 127-135)

FACILITATOR

Reproduce and distribute the information about Title IX (p. 127), Title II (p. 130) and affirmative action (pp. 131-135).

Have learners develop a short (3 min.) oral argument regarding their points of view on one or more of the "thought" questions.

> Note: Remind the learners that the prepared handouts should be supplemented by researching current articles or news items to support their points of view.

Allow time for questions from the group following each presentation.

LEARNER

Read handouts on Title IX, Title II and affirmative action.

Thought Questions:

- How did the Civil Rights Movement establish precedents for sex-equity legistlation?
- Why is Title IX necessary legislation beyond Title VI and VII and the Equal Pay Act?
- What critical areas are not covered by Title IX? Why are they critical?
- Why are the Physical Education and Athletics sections of Title IX such controversial issues? Is the controversy justified? Why or why not?
- Why would the counselor role be considered critical to Title IX implementation?
- Why are counseling materials and tests singled out in the regulations when other print materials were not covered?
- If you could rewrite the Title IX regulation, what changes would you make? Why?
- Why do you think sex bias in vocational education programs was made a priority? Was it necessary or practical?
- What is the value of requiring diversity on the state vocational education boards?

Activity Focus: Legal Environment Analysis (Continued)

FACILITATOR

Variation:

Provide the list of questions to learners to develop a short (2-3 page) position paper or essay.

Have volunteers present their papers in small groups or in a panel presentation.

LEARNER

- Why are displaced homemaker programs given a high priority? Is there such a person as a "Displaced Homemaker"? In your own community or family?
- What issues make affirmative action controversial? Is the controversy justified? Why or why not?
- How can affirmative action efforts be of value in educational programs?
- What is the impact on educational equity efforts of court decisions such as the *Bakke* and *Weber* decisions?

E. Educational Equity

Goal: To analyze the effects of sex discrimination/sex-equity efforts on educational programs.

Activity Focus: What Does the Law Say? (see pp. 136-140)

FACILITATOR	LEARNER
Step 1: Distribute the worksheet, "What Does the Law Say?", pp. 136-137. After learners have completed the worksheet, have them discuss each item until they have reached consensus. Next read the correct responses (see pp. 138-139). Finally, discuss any discrepancies.	*Step 1:* Complete the worksheet according to the directions. Compare the responses with other learners.
Step 2: Have each learner provide or create three additional examples of sex discrimination or sex equity in their school or agency. Then have the learners share their examples and discuss the implications of Title IX, Title II and affirmative action.	*Step 2:* Write three additional examples of sex discrimination or sex equity in education. *Discussion:* What is the significance of the items marked "N A" to the application of sex-equity legislation? What areas are not addressed or not adequately addressed by existing law?

F. Change Intervention

Module Objectives:

a. To examine the process of change as it applies to sex equity.

b. To explore the counselor role in implementing change.

c. To develop a method for planning change.

Module Outline:

Notes:

I. Activity—Title IX Case Studies, p. 58

II. Module Focus—"The Counselor as a Change Agent," p. 59 (*see p. 3 for use of Module Focus*)

III. Activity—Developing an Action Plan, p. 61

IV. Activity—Personal Action Plan, p. 62

V. Supplemental Reading—"School Environment and Role Modeling: Some Factors in Socialization and Strategies for Change" reproduce and distribute), pp. 147-151

VI. Synthesis and discussion:

- Are the counselor and change agent roles compatible? Why or why not?
- How can barriers to change within organizations be overcome?
- How do counselors use power? Give examples of effective and ineffective uses.

F. Making Changes

Goal: To apply information about Title IX to sample case studies.

Activity Focus: Title IX Case Studies (see p. 140)

FACILITATOR	LEARNER
Assign each of the Title IX studies (p. 140) to learner groups of 3-5 people per group.	Review the Title IX information found on pp. 127-129, if necessary.
Have each group analyze its case study for a violation of Title IX regulations.	Analyze the case study for a possible Title IX violation:
Then ask the group to generate several compliance activities the school could implement.	Does the action/policy violate Title IX? Why or why not?
	Does the action/policy limit options for students? If yes, in what way?
	List some non-biased alternative actions/policies the schools could implement.

The Counselor As A Change Agent

Module Focus

There's an old saying that if you're going to effect change from within a system, your first job is to make sure that you are able to stay in the system to bring those changes about. Within an organization, however, change—whether "justified" by legislation, socioeconomic climate or other factors—is often viewed as a loss of control by people (Falck and Barnes, 1975).

The internalization of certain methods, rules or structures means that when change occurs, people are resistant initially because it is not familiar of comfortable. In initiating or implementing a change, then, it is critical that the counselor, as a change agent, understands the impact the proposed change will have on people, and will develop strategies which encourage personal and positive involvement of others in the change process. For example, the counselor at a local school who learns that the business education teacher who coordinates the work-study program has consistently refused to place male students in clerical positions has some options in facilitating change—some better than others. Recognizing that this is a violation of Title IX regulations, the counselor can approach change from three perspectives: affirmative, negative or passive. This discussion will focus on the positive or affirmative aspect of making change.

Bennett (1962) has identified four kinds of change. The first is structural change involving the reorganization of relationships of roles and people within the organization. Second is a change in technology. The third is change in behavior or performance—individually and/or organizationally. The fourth type of change involves values and attitudes. Lewin (1951) compares value and attitude change to cultural change. While there is controversy regarding whether behavior changes produce attitude and value changes or if the reverse is true, it is clear that there is an interaction between the two types of change and each needs to be considered when change is directed at the other.

In implementing change to prevent or correct sex bias, it is critical that the barriers to achieving change in an organization are identified. The first is the absence of an established change agent mission or role in most organizations. There is seldom a position or role, internally or externally, which can officially be used to advocate change. The second barrier to change is that knowledge or information regarding the desired innovation is not always easily accessible. Finally, there is often little motivation for change perceived within organizations.

There are a number of considerations the counselor/change agent should focus on in implementing change. The individual must have a clear understanding of the change agent role, have clearly identified the purposes of the change and have selected the strategies to use in implementing the change. The counselor needs to have support from others so that ideas can be shared and perceptions can be examined. The change agent must accept the fact that change takes time to implement. The counselor should be able to accurately assess current events in the organization and develop an appropriate "psychological climate." Finally, the counselor needs to attend to people's feelings throughout the implementation of the change strategies. The counselor should attempt to develop an emotional as well as an intellectual commitment to the change.

Given these conditions, the counselor or any other concerned person has a difficult task in attempting change. There are five steps in planning change that a person in the change agent role may want to use (Schaller, 1972). The *first* step is to raise the level of awareness regarding the problem. If no one else considers, for example, stereotyped student work-study placements a problem, it will be impossible for the counselor to initiate change.

Second, an action or change group must be organized. The group may consist of one person or many who are concerned with the problem.

This step is critical in the change process. The discontent with the situation must be mobilized into action; otherwise the results will only be complaints. The action group needs to specifically define the problem, identify the conditions producing the problem, develop solution strategies and identify potential consequences of each solution.

The *third* step is to generate support for the change. Support is necessary to facilitate and legitimize the change. Elements of support include strength in numbers, a coalition of interest groups, diversity in skills and talents, loyalty, an acceptance of compromise and a personal identification with the change proposal.

The *fourth* step is implementation. Four resources are essential to implementing the proposed change: skills in leadership and organizing action; people to carry out the work; a supportive environment; and continuing loyalty of the support group.

The *final* step involves institutionalizing the change. This can be achieved in a variety of ways. Some examples include the adoption of new guidelines, use of position power by a leader or new legal requirements such as passage of legislation or recent court decisions which require developing or increasing institutional compliance.

One element in the change process which merits special attention is power. Herbert Simon (1953) defined power as the ability to cause a change in behavior. Simon then broadened the definition of power to include influence on decision making. For instance, attempting to change the student work-study placement practices is an exercise of power. In this example, the counselor could draw on two sources of power—position in the school and knowledge of the Title IX regulation.

Power can be exercised by inaction as well as action. Again, in the instance of the work-study placements, a school administrator who is aware of the practices and refuses to take action is also exercising power. Values and relationships are determinants of the exercise of power in that they place limits on and define the use of power. Additional examples of power include wealth, physical force and organizational ability.

It is important that effective techniques are utilized in planning for changes. One such method is the use of an action plan. Change plans which only identify the goal or expected outcomes are insufficient; they also need to identify the *means* of achieving those outcomes. The focus of the action plan should be the specification of methods and activities needed to reach the end result. The action plan, then, is a description of the following:

1. *What* is to be done?
2. *How* is it to be accomplished?
3. *Who* is going to do it?
4. *When* is it going to be achieved?

Organizational change or intervention has not necessarily been perceived as a natural role for counselors. Lopez and Cheek (1977) suggest additional training in consultation, training and organizational development skills may be needed for counselors who take on the change agent role.

Counselors need to decide if they wish to be a change agent or a "social adjuster." If the change agent role is selected, counselors need to actively involve as many people as possible in implementing the change and to create an environment where personal feelings are translated into emotional commitment to the change.

F. Making Changes

Goal: To apply the action-planning process to case studies.

Activity Focus: Developing a Sex-Equity Action Plan (see pp. 141-146)

FACILITATOR	LEARNER
Step 1:	*Step 1:*
Distribute the reading, "A Model For Change," pp. 141-144. Review the Sample Sex-Equity Action Plan found on p. 145. Discuss the steps used in the sample to clarify the steps in the action-planning process. Compare and/or contrast the "Model" article with the Sample Plan.	*Discussion:* What is wrong with an action plan which states only the desired outcome? Why is it important to specify the steps in the "how" phase of the process? Why is identification of who will implement the plan necessary? Why is a timeline included in the action plan?
Step 2:	*Step 2:*
Assign learners to the same learning groups used in the Title IX Case Studies activity (p. 58). Have groups re-analyze the problem for their case study using the Sex-Equity Action Plan Worksheet (see p. 146) or an alternative format.	As a group, select one compliance activity for planning with your case study. Develop a plan for change using the Action Plan Worksheet or an alternative format.
Step 3:	*Step 3:*
Have learner groups share their compliance plans. Discuss the difficulties in implementing some of the plans.	*Discussion:* Why would some plans be difficult to implement? Is power (or a lack of it) an inhibiting factor in implementing a plan? What can you do to implement change if the problem is not directly your responsibility?

F. Making Changes

Goal: To apply the action-planning process.

Activity Focus: Personal Sex-Equity Action Plan (see p. 146)

FACILITATOR

Step 1:

Present the following hypothetical situation to the learners:

> Your daughter is a member of a college basketball team. At this particular institution women must pay for their own travel expenses to out-of-town games and bunk four to a room. The men's teams, however, are flown to games, bunk two to a room and receive $16 per day compared to $11 per day for women. As a parent and a taxpayer, you wish to challenge these inequities.

Have learners devise a plan of action to resolve the issue.

(Note to Facilitator—This situation is similar to a case brought in U.S. District Court, *Hutchins v. Board of Trustees of Michigan.* You may wish to share the results of the suit with the learners—equal travel expenses were ordered by the judge. Encourage the learners to explore judicial remedies as a possible change strategy.) See *Higher Education Daily,* Capitol Publications, 1979, *7*(28).

For other action plan situations, you may wish to consult the following newsletters:

On Campus With Women. Project on the Status and Education of Women, Association of American Colleges, Washington, D.C.

The Equal Employer. Federal Publications, Inc., Washington, D.C.

Schools and Civil Rights News. Capitol Publications, Inc., Washington, D.C.

LEARNER

Step 1:

Devise an action plan to resolve the issue.

Discussion:

At what point does one choose a legal alternative to a personal action plan, or is a legal recourse a final step in an action plan?

Activity Focus: Personal Sex-Equity Action Plan (Continued)

FACILITATOR	LEARNER
Step 2:	*Step 2:*
Have learners identify a situation in their school or agency which exhibits sex bias or is a violation of Title IX in which they would apply an action plan, p. 146.	Identify a situation in your school or agency which you are familiar with. Develop an action plan for this situation.
Have each learner complete an action plan for the situation. Then have the learners exchange plans with one another and critique them.	Exchange the plan with another learner and critique it.
Have the learners discuss the action plan and its critique.	Discuss the action plan and its critique with your learner partner.

SUPPORT MATERIALS

To be used with *Male/Female/Healthy Adult Characteristics*, p. 8

BROVERMAN CHARACTERISTICS SCALE

There are seven spaces representing a scale between each of the following pairs of characteristics. For each pair, place a check on one of the seven spaces. Make your judgments based on which space best describes individuals you specified at the top of this sheet (Female or Male or Healthy Adult). Use the middle space only if you feel completely neutral or evenly divided.

Aggressive	___ ___ ___ ___ ___ ___ ___	Nonaggressive
Independent	___ ___ ___ ___ ___ ___ ___	Dependent
Emotional	___ ___ ___ ___ ___ ___ ___	Unemotional
Subjective	___ ___ ___ ___ ___ ___ ___	Objective
Submissive	___ ___ ___ ___ ___ ___ ___	Dominant
Excitable	___ ___ ___ ___ ___ ___ ___	Nonexcitable
Active	___ ___ ___ ___ ___ ___ ___	Passive
Competitive	___ ___ ___ ___ ___ ___ ___	Noncompetitive
Logical	___ ___ ___ ___ ___ ___ ___	Illogical
Private	___ ___ ___ ___ ___ ___ ___	Public
Indirect	___ ___ ___ ___ ___ ___ ___	Direct
Easily Hurt	___ ___ ___ ___ ___ ___ ___	Not Easily Hurt
Adventurous	___ ___ ___ ___ ___ ___ ___	Cautious
Always Cries	___ ___ ___ ___ ___ ___ ___	Never Cries
Leader	___ ___ ___ ___ ___ ___ ___	Follower
Self-Assured	___ ___ ___ ___ ___ ___ ___	Unsure
Ambitious	___ ___ ___ ___ ___ ___ ___	Nonambitious
Idea-Oriented	___ ___ ___ ___ ___ ___ ___	Feelings-Oriented
Not Appearance-Oriented	___ ___ ___ ___ ___ ___ ___	Appearance-Oriented
Talkative	___ ___ ___ ___ ___ ___ ___	Nontalkative
Blunt	___ ___ ___ ___ ___ ___ ___	Tactful
Insensitive to Others	___ ___ ___ ___ ___ ___ ___	Sensitive to Others
Neat	___ ___ ___ ___ ___ ___ ___	Sloppy
Loud	___ ___ ___ ___ ___ ___ ___	Quiet
Tender	___ ___ ___ ___ ___ ___ ___	Tough

Broverman et al. "Sex Role Stereotyping and Clincal Judgements of Mental Health," *Journal of Consulting and Clinical Psychology*, 34 (1970), pp. 1-7. Copyright 1970 by American Psychological Association. Reprinted by permission.

To be used with *Male/Female/Healthy Adult Characteristics*, p. 8 (Continued)

BROVERMAN SHORT FORM CHARACTERISTICS SCALE

Optional short form to be used with *Healthy Adult Characteristics.*

There are seven spaces representing a scale between each of the following pairs of characteristics. For each pair, place a check on one of the seven spaces. Make your judgments based on which space best describes individuals you specified at the top of this sheet (Female or Male or Healthy Adult). Use the middle space only if you feel completely neutral or evenly divided.

Aggressive	___	___	___	___	___	___	___	Nonaggressive
Independent	___	___	___	___	___	___	___	Dependent
Emotional	___	___	___	___	___	___	___	Unemotional
Subjective	___	___	___	___	___	___	___	Objective
Submissive	___	___	___	___	___	___	___	Dominant
Excitable	___	___	___	___	___	___	___	Nonexcitable
Competitive	___	___	___	___	___	___	___	Noncompetitive
Easily Hurt	___	___	___	___	___	___	___	Not Easily Hurt
Adventurous	___	___	___	___	___	___	___	Cautious
Leader	___	___	___	___	___	___	___	Follower
Not Appearance-Oriented	___	___	___	___	___	___	___	Appearance-Oriented

Broverman, et al. "Sex Role Stereotyping and Clincal Judgements of Mental Health," *Journal of Consulting and Clinical Psychology,* 34 (1970), pp. 1-7. Copyright 1970 by American Psychological Association. Reprinted by permission.

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BROVERMAN SCALE – TABULATION PROCEDURE

An averaging procedure will be used. In order to establish a numerical base, each of the 7 rating blanks should be assigned a number starting at the left with the number "1" and ending on the right with the number "7." If there are 10 people participating, add the 10 ratings for the HEALTHY ADULT aggressive/nonaggressive dichotomy and divide the total by 10. Continue this procedure for each dichotomy of the HEALTHY ADULT rating sheet, and follow the same procedure for each dichotomy on the MALE and FEMALE rating scales.

IMPORTANT: The numbers that are used to accomplish this procedure, and those which represent the results, have *no* value, but only serve to identify a position between each set of characteristics on the non-value scale. Comparisons can then be made between each group (FEMALE/MALE/HEALTHY ADULT) for each set of characteristics.

BSRI INFORMATION SHEET

The Bem Sex Role Inventory (BSRI) is an instrument developed by Dr. Sandra L. Bem to measure or identify androgynous individuals.

The basic premise of the BSRI is that psychological characteristics associated with femininity and masculinity are not necessarily opposite, thus a person who exhibits elements of both (masculinity and femininity) in his or her behavior is "normal."

In the test, an individual rates herself/himself from "never to almost never true" to "always or almost always true" on each of 60 psychological characteristics. The scoring method, which has been revised several times, is rather complex. Those who score above the "feminine" *and* "masculine" medians are identified as *androgynous*. In addition, individuals may also be classified as "masculine," "feminine," or "undifferentiated."

Bem's hopes that "the development of the BSRI will encourage investigators in the areas of sex differences and sex roles to question the traditional assumption that it is the sex-typed individual who typifies mental health and to begin focusing on the behavioral and societal consequences of more flexible sex-role concepts" (Parks et al., 1979).

Further readings about Bem's views on androgyny and the BSRI are found in:

Bem, S.L. "The measurement of psychological androgyny," *Journal of Consulting and Clinical Psychology*, 1974, *42*, 155-162.

Bem, Sandra L. "Probing the promise of androgyny," in *Beyond Sex-Role Stereotypes: Readings Toward A Psychology of Androgyny*, Kaplan and Bean (eds.). Boston, MA: Little, Brown and Company, 1976.

Bem, S.L. "On the utility of alternative procedures for assessing psychological androgyny." *Journal of Consulting and Clinical Psychology*, 1977, *45*, 196-205.

Liggett, Romero and Schmeling. *The Whole Person Book: Toward Self-Discovery and Life Options* (see "Androgyny and the Bem Sex Role Inventory"). Newton, MA: Women's Educational Equity Act Publishing Center, 1979.

Parks, Bogart, Reynolds, Hamilton and Finley. *Sourcebook of Measures of Women's Educational Equity*. Palo Alto, CA: American Institutes for Research, 1979.

To be used with *Recording and Comparing Attitudes Toward Men and Women,* p. 18

SEX-ROLE ATTITUDE INVENTORY

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
1. Women with pre-school children should not work outside the home.					
2. The woman should be awarded custody of the children when a couple is divorced.					
3. Divorced men should not have to assume support for the children.					
4. Boys are more intelligent than girls.					
5. If a working couple buys a house the husband should make the house payments.					
6. Women are entitled to use their sick leave for maternity leave.					
7. If a woman works outside the home, she should be responsible for the housework as well.					
8. I would vote for a woman for President if she were the best candidate.					
9. Women are less responsible than men.					
10. It is important for a man to be "masculine" and a woman to be "feminine."					
11. Men should not cry.					
12. Money spent on athletics should be evenly divided between boys and girls.					
13. Both men and women can be good doctors.					

To be used with *Recording and Comparing Attitudes Toward Men and Women,* p. 18

	Strongly Agree	Agree	Undecided	Disagree	Strongly Disagree
14. Wives should make less money at their jobs than their husbands.					
15. Boys should have more education than girls.					
16. A system should be set up which would enable homemakers to accumulate Social Security benefits of their own without relying on those accumulated by their spouses.					
17. Women should not hold jobs on the night shift.					
18. Men should not do clerical work because they lack the necessary manual dexterity.					
19. Women can be capable administrators.					
20. Women should concentrate on finding jobs in the fields of nursing, teaching, clerical and secretarial work since they already possess these types of skills.					
21. A wife and husband should take turns staying home with a sick child.					
22. A single man is not capable of taking care of an infant.					

Reprinted from *The Whole Person Book: Toward Self-Discovery and Life Options* by Liggett, Romero and Schmeling, 1979.

"WHEN I GROW UP I'M GOING TO BE MARRIED"

Purpose of the Game: When you ask a little boy what he is going to be when he grows up, he tells you; he may not end up being what he first says, and he may "be" a number of different things over the course of his life, but throughout he is focusing on the work he does. Most little girls say they will be married, period. It is true that female learners may marry; however most of those who do will work outside the home, and many of these marriages will end in separation, in divorce, or by the death of the male partner. In addition to this, there is a growing number of women who are not marrying. At the same time, most male learners will work in whatever field they choose; however many will become husbands and fathers, and will have responsibilities involving these roles.

The purpose of this activity is to raise awareness in both female and male learners about the roles, responsibilities, decisions and unexpected life-altering incidents they will have to deal with in their lives.

Instructions: The activity contains 10 female and 10 male profiles. These profiles can be used in three different situations. They can be used in a mixed group where the female profiles will be matched with female learners and the male profiles will be matched with male learners, or they can be used in all-male or all-female groups. For the most effective learning experience, the profiles should always be matched to a learner of the same sex as the profile. The purpose of this activity is to raise awareness of the possibilities in the learner's life; crossing over and exploring the profiles of the other sex can be informative, but it is most important to explore what may happen in their own lives as males or females.

The female profiles are numbered and the male profiles are lettered. Profiles and chance factors should be cut apart or folded so that the profile facts *only* are seen for the game's first phase. These profile facts inform the learner about their assumed life span, marital and parental status and educational level. The learners are then asked to individually respond to these by describing what their future situation may be. They can do this by combining their personal aspirations and plans with this given situation.

When each learner has described her or his situation, the second phase begins by handing out or turning over the corresponding chance factors for each individual's response. The group can help each individual think of various ways she or he could deal with the situation created by the chance factors. Discussion of child care, money problems, furthering education, etc., will be enhanced by total group discussion.

After the problem has been dealt with, the group can be asked to discuss how early planning or action might have prevented the problem or prepared the learner for the chance factors.

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FEMALE PROFILES

Profile 1

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 1

You work as a secretary for two years before your marriage. You have two children. Your husband's job seems promising, but he doesn't advance as quickly as he hoped, and when the children are 7 and 9, you and he realize that with the high cost of medical and dental care, taxes, saving for the children's education and wanting to buy a home, one salary just will not do it.

What do you do?

Profile 2

You live to be 75 years old.

You marry and have children.

You complete four years of college before marriage.

Your present occupational choice is:

Chance Factors 2

You "fall into" a dream job soon after graduation from college and two years later meet and marry a young man with a promising future in another field from yours. You keep on working after your two children are born because you love your work and you are rising fast in your company. Ten years later when you are near the top, your company is bought outright by a large conglomerate. The whole firm is to be moved to New York and you are offered a directorship. There are no opportunities for you at your level if you switch to another company in your field here in town. Opportunities for your husband in New York are unknown.

What do you do?

To be used with *When I Grow Up I'm Going to be Married*, p. 25 (Continued)

Profile 3

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 3

You work a year and are married at 19. You enjoy your 20 years of homemaking, but when you are 40 your children are grown. You don't want to just sit home for another 35 years.

What do you do?

Profile 4

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 4

You go to work for the telephone company when you are 18. Two years later you marry a handsome, dashing line repairman, and by the time you are 26 you have three children. Your husband is assigned to emergency repair work in remote places—is home less and less. He starts seeing other women, and doesn't send home money regularly for you and the family. You try for three years to straighten things out, but at age 30 things are worse rather than better, and you get a divorce. The court awards you some alimony (now known as spousal support) and child support, but it is not enough to live on and there is very little community property—just clothing and furniture.

How can you cope?

Profile 5

You live to be 75 years old.

You marry and have children.

You complete two years of college before marriage.

Your present occupational choice is:

Chance Factors 5

You and your husband have three children. Your husband has a good job and things are going well for the family until you are 34, when your husband is killed in an automobile accident. The children are then 4, 8 and 10. There is some life insurance, but not enough to last very long.

How will you cope?

Profile 6

You live to be 75 years old.

You marry.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 6

You marry your high school "steady" right after you graduate from high school. He has completed two years of college at that point, and you go to work as a clerk-typist in a law firm to put him through college. He graduates from college and gets a good job. After five years in the firm you are promoted to head secretary in the law firm. It is fascinating work, and while you and your husband are disappointed that no children come along, you decide that since you both enjoy the challenges and freedom of your life that you will not adopt children. You are interested in the cases being handled by the firm, but over the next 15 years you find that your secretarial role is less and less challenging. You are now 38.

What will you do the rest of your life?

Profile 7

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 7

It is apparent within two years that your marriage was a mistake and you are divorced. You remarry when you are 24 and have two children. When you are 35 and the children are 7 and 9, your husband's job and whole field of work is wiped out by automation.

How can [illegible] family cope?

Profile 8

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 8

In your senior year in high school you fall madly in love with an exciting "older man of 29," who is already successful in business. He is of the firm opinion that woman's place is in the home, and states often that no wife of his will ever work. The two of you continue to be generally compatible and remain married all your lives, but over the years his business affairs take up more and more of his time, and he prefers spending his leisure time "with the boys" hunting and fishing. Your children are all off on their own by the time you are 43 years old.

What do you do with the rest of your life?

To be used with *When I Grow Up I'm Going to be Married*, p. 25 (Continued)

Profile 9

You live to be 75 years old.

You have not married.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors 9

Your father dies unexpectedly when you are 17 and your mother is in poor health. You have four younger brothers and sisters, the youngest of whom is 2, so supporting the family is up to you. You have no practical skills and jobs are scarce, but you get work in a cleaning plant. The pay is not bad, but you are pretty tired by nighttime, especially after seeing to things at home. You have male friends, but the ones you really like have their own problems and don't see themselves taking over support of your family. By the time the other children can help out enough so that most of your earnings are not needed for the family, you are 35 years old. You find that at that age, there are very few eligible men you are attracted to, and you are not so sure you would like to marry.

What will you do with the rest of your life?

Profile 10

You live to be 75 years old.

You marry and have children.

You complete three years of college before marriage.

Your present occupational choice is:

Chance Factors 10

Your fiance graduates from college when you finish your junior year, and he is offered a good job in a town which has no four-year college. You marry and go with him. When you are 42, and your children are 15 and 17, your husband says he wants a divorce to marry a younger woman. Under the new divorce law you can't get alimony (now known as spousal support) just because you are a woman, but since you have been married for such a long time the court awards you a small amount of spousal support for three years and child support until the children are 21. You also get one of the cars and the furniture, which are paid for, and the house, which is only two-thirds paid for. Even with the support money, there is not going to be enough to make ends meet.

How will you cope?

To be used with *When I Grow Up I'm Going to be Married*, p. 25 (Continued)

MALE PROFILES

Profile A

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors A

You and your wife marry young. You go to work immediately in a factory job. Your wages are good and you are able to earn a comfortable living for your family. After 10 years of marriage, your wife dies leaving three children, ages 9, 7 and 4, for you to raise alone.

How can you cope?

Profile B

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors B

You marry soon after you graduate from high school. You go to work at the local bank and are soon promoted. Your wife chooses homemaking as a career and you have two children. You soon reach a point in your career where you cannot be promoted without a college education. You know, however, that it will be an economic hardship to enroll in college and maintain your standard of living for your family.

What do you do?

To be used with *When I Grow Up I'm Going to be Married*, p. 25 (Continued)

Profile C

You live to be 75 years old.

You have not married.

You complete four years of college.

Your present occupational choice is:

Chance Factors C

When you graduate from college you find a good job in a city several hundred miles from your home town. You earn a good living and are able to financially help your aging parents. When you are 35 your father dies. Your mother is no longer able to care for herself and she wants you to return to your home town and live with her. You really like your job and have not found a comparable job in your home town.

What do you do?

Profile D

You live to be 75 years old.

You marry and have children.

You go to trade school before marriage.

Your present occupational choice is:

Chance Factors D

You and your wife meet while you are in trade school and marry when you graduate. She only works for a couple of years before you begin your family. You have five small children. You are laid off at the same time your wife has an opportunity to get a well-paying job where she will be trained in mechanics.

What do you do?

Profile E

You live to be 75 years old.

You marry.

You complete four years of college before marriage.

Your present occupational choice is:

Chance Factors E

You and your wife are both college educated. You both have professional careers and you choose to not have children. You both are promoted in your respective companies and you have been happy with your careers. Your wife has been offered a new job in another city which involves a large promotion, new responsibilities and a large pay increase. You have just been offered a new position in your company in this town.

What do you do?

Profile F

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors F

You go to work immediately after high school and marry soon after. You and your wife have two children. You are able to provide a comfortable living, but do not maintain adequate life and disability insurance. You are in a car accident and are now unable to perform your job. Your insurance will cover the hospital costs and will pay the major bills for only a few months.

How can the family cope?

Profile G

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors G

You and your wife have both worked since your marriage. Your wife has returned to work shortly after the birth of your two children. It has always been necessary for both of you to work to keep up economically. Your wife is pregnant again. She wants to quit work after this child is born and stay at home to raise the children. This will produce financial problems.

What do you do?

Profile H

You live to be 75 years old.

You marry and have children.

You have not obtained education beyond high school.

Your present occupational choice is:

Chance Factors H

You have a good job in a locally owned company. You earn a good income and your wife chose homemaking as a career. You and your wife, married for 15 years, have two children, 9 and 12. This year you were divorced and your wife was given custody of the children. You have visitation rights which allow the children to live with you approximately 50 percent of the year.

What living and child care arrangements can you make?

Profile I

You live to be 75 years old.

You marry and have children.

You complete business school before marriage.

Your present occupational choice is:

Chance Factors I

You have been married for 15 years and have one child; your wife does not work outside the home, but did so before your marriage. You have become less and less satisfied with your career in the last 15 years. You are bored and you see no way of advancing or doing different things in your present career. You would like to change your career area to work full time at a hobby you have always enjoyed: photography.

What do you do?

Profile J

You live to be 75 years old.

You have not married.

You complete four years of college.

Your present occupational choice is:

Chance Factors J

You have a good job which gives you enough income to enjoy life. You have always been known as a playboy type. You realize that having an interesting job is not enough; you also want companionship and a meaningful relationship with a woman.

What do you do?

BEING A MAN

By David Sadker

Defining the Male Role Stereotype

From cradle to grave, the pressures of sex-role stereotyping serve to channel and limit male and female behavior. There is, for example, no genetic reason why male infants should be dressed in blue and female infants in pink. The only apparent purpose for such a practice is to aid adults who might unwittingly compliment a male infant's "long lashes" or a female infant's "husky build." The colors serve to signal adults as to the appropriate behavior. Pink elicits "Isn't she sweet!" (Sweet may be replaced by "adorable," "beautiful," "cunning," "a knockout," etc.). Such comments may be complemented by soft touches and warm hugs. Blue, on the other hand, elicits "husky fellow," "looks like a football player," and "tough guy." The accompanying physical treatment given to boys is less warm than that given to girls, and, in fact, one study revealed that after 6 months of age, boys are picked up and hugged less often than girls are.[1]

As male infants become young boys, the differential treatment intensifies, and the lessons on male role expectations become more frequent. A boy who rejects aspects of this role is reprimanded more severely, in fact, than is his female counterpart. A girl who does not follow the socially approved expectations for females is often described as "going through a phase." She is allowed to be a "tomboy"—at least for a period of time. However, a boy who rejects the male role stereotype is awarded no such tolerance. The term "Janeboy" does not exist.

Both at home and in school, boys are made to conform to rigid sex role expectations. Even the newspapers provide no relief. A popular "advice to the reader" column recently featured a letter from a parent who was deeply concerned because her young son was playing with dolls. There was no acknowledgment that doll play can be a harmless and, in fact, valuable way for boys to rehearse future parental roles. The columnist advised that if the "problem" continued, the boy might be "sick," and recommended that the child receive professional help.

Wherever boys turn, this sex role socialization continues. On television and in films, they view thousands of hours of violence and tough masculine models. From parents and counselors, most boys are channeled into male-oriented occupations and are encouraged to fulfill a masculine value system. To peers they must prove their toughness. So pervasive is the pressure that few boys are ever permitted to seriously question the worth and appropriateness of the male role stereotype. Before we explore the limitations of the masculine mystique, we must take a closer look at what this stereotype entails. As we examine the lessons of the male stereotype, however, it is important to remember that the behaviors described can be positive and healthy qualities when displayed by either males or females in situations where these behaviors are appropriate. They become negative and limiting, however, when they are required for or permitted to only one sex and when they are applied to all situations. The qualities discussed below in "The Lessons of the Male Stereotype" are described in their most extreme and stereotyped form, because this is often the way that they impact on young (and not-so-young) males.

Reprinted with permission. David Sadker, "Being a Man: A Unit of Instructional Activities on Male Role Stereotyping." Washington, D.C.: Resource Center on Roles in Education, 1976. From an instructional unit authorized by the Women's Program Staff, U.S. Office of Education.

The Lessons of the Male Stereotype

Lesson One—Stifle It

"Crybaby" may represent a common childhood taunt, but its echoes follow young boys into manhood. It is "unmanly" to cry. Boys are supposed to be strong and unemotional.

By 5 or 6 years of age, boys know that they are supposed to show neither fear nor tears.[2] As men, they have learned to present a strong and unemotional facade. The "strong, silent" type has become the model. Small disappointments and major catastrophes are to be treated with the same stoic response. Concealing fear, sorrow, doubt, and tenderness is a mark of being a "real man."

Lesson Two—Choose Your Occupation (from the following list only!)

Although our society offers a wide variety of potential careers, sex typing restricts the choices of boys and girls. For girls, the restrictions have traditionally been very severe, limiting females to relatively few socially acceptable careers which are often extensions of the nurturing role. Boys also encounter career restrictions. Boys who consider becoming teachers of very young children, nurses, dancers, or secretaries absorb social criticism for their occupational choice—or change their decisions.

Lesson Three—Money Makes the Man

Although acceptable career options for men are socially restricted, at least one characteristic of any acceptable occupation remains constant: It must pay well. The male has been designated as the primary, and often only, financial provider for the family. In fact, a man's ability to earn a substantial income has become a measure not only of his success, but of his masculinity as well. The size of a man's paycheck is a measure of his worth. A woman may glow in the green radiance emanating from her husband's wallet, pleased and proud to have pulled off a "real catch." To males, the lesson is all too clear: In order to be successful and desirable, earn, earn, earn.

Lesson Four—Winning at Any Cost

From the early years on, boys are taught the lessons of intense competition. On the athletic field, in school, and even in their social lives, most boys are driven to compete and to win, no matter what the cost. As adults, this cult of competition continues as many men vie to get ahead of one another for the best paying jobs and the earliest promotions.

The athletic field provides numerous examples of this pervasive competitive ethic. Uncontrollable anger from an 8-year-old second baseman on a losing Little League team is evidence of the early inculcation of this competitive drive. Former football coach Vince Lombardi summed it up well when he said, "Winning is not the most important thing. It's the only thing."

Lesson Five—Acting Tough

With few frontiers left to conquer and few wild animals left to subdue, men are taught nevertheless to be strong and tough. In our technological society this toughness has become redirected at dominating women, conquering other men, and questing for power and money. Acting tough includes not only hiding emotions and competing at all costs but also childishly demonstrating personal strength. It involves the ability to dish it out and to "take it," even when refusal to capitulate or compromise involves severe physical and psychological loss. Reason and compassion are frequently the victims when a man demonstrates his virility by acting tough.

Acting tough is required in both personal and public behavior; it is clearly valued in many of our most prestigious social roles, from corporate executive to military officer.

The Male Machine[3]

Marc Feigen Fasteau has summed up this masculine stereotype by way of analogy: As men learn these lessons in masculinity, they assume machine-like qualities. The complete fulfillment of the male stereotype results in a functional, efficient machine. Such a man/machine seizes the offensive and tackles jobs with a fervor. Personal issues wait along a side-track as he rumbles on straight ahead to the victory he needs. Victory reinforces his competitive drive. Defeat is marked without emotion, and serves only to strengthen his resolve. His gears run efficiently, if not effortlessly, and his relationship to other male machines is one of respect, never intimacy. The male machine is programmed to operate in certain acceptable areas, and tends to become dysfunctional if forced into "inappropriate" occupations, like nursing or secretarial work. The machine is geared for victory, and victory is demonstrated by success, power, and, of course, money.

Men who buy into this image and who adopt the masculine stereotype are doing so at great cost. For inside the male machine lives a human being, an individual with the potential to go beyond this mechanical existence and to live a fuller, more diverse, complete, and longer life. But living in a society that molds and rewards the male machine makes it difficult to perceive the cost of male sex role stereotyping. The next section briefly reviews some of these costs.

The Cost of the Male Role Stereotype

Hidden costs have become a way of life in our society. The new washing machine, advertised for $199, costs $257 after installation, tax, delivery, and a $10 charge for "harvest gold" are added on. Hidden costs.

Male sex role stereotyping results in one of the great hidden costs of our society. This cost frequently goes undetected, for it is a natural part of the American landscape. But the cost is real and devastating.

Cost 1—Early Problems

Boys are pressured early to meet the demands of the sex role stereotype. Parents generally encourage their children to develop interests in those areas that they consider appropriate for the opposite sex.[4] Such shaping of sex-typed behaviors may have consequences for the school performance of young males. Numerous studies have documented that in our culture young males experience a significantly higher frequency of reading difficulties than do young females. This is not the case, however, in cultures in which reading is typed as an important component of the male role.[5]

Cost 2—Barriers Between Men

Men who are committed to the traditional masculine stereotype find little time or reason to establish close relationships with other men. The competitive drive makes them adversaries, and reduces the desire for cooperation and friendship. The inability to share emotions and feelings hinders honest personal communication. To protect the image of self-reliant toughness, and to hide potential vulnerabilities, the stereotyped male develops an invisible communication barrier that keeps other men at a distance. The traditional male image is preserved, but at a high cost—nothing less than the friendship of other human beings.

Cost 3—Barriers Between Men and Women

Many aspects of the male stereotype inhibit positive relationships between men and women. The overemphasized male commitment to a career can detract from the quantity and quality of time men spend with women. The inability of some men to share their feelings and self-doubts—in some cases the inability of men to be in touch with their personal feelings—may detract from an honest and open relationship. The pressure felt by men to continually compete and succeed, the same pressure which alienates them from their fellow men, also may restrict and limit the quality of their relationship with women.

In marriage, the male stereotype continues to limit the quality of male-female relationships. This is especially true because of the increasing number of wives now exploring careers outside the home. These women do not seek a family breadwinner. Rather, they seek partners willing and able to share in the family's economic venture. Men enmeshed in the male stereotype perceive the notion of a wife at work as threatening, perhaps even an indication of the husband's inability as family provider. This marital stress increases when working wives expect their husbands to depart even further from the male stereotype and share in the household chores. Men who perceive these chores as "women's work" and "unmanly" create further marital tension. Many of today's women are openly demanding a sharing of their traditional homemaking roles, and a husband unable to grow beyond the male stereotype may find his marriage just another statistic in the mushrooming divorce rate.

Cost 4—Weekend Fathers

The fulfillment of role demands pulls many men away not only from their wives, but from their children as well. Long hours invested in career building and moneymaking are at the expense of time spent with children. One recent study revealed that a majority of new fathers have never changed a diaper[6]—an interesting comment on the lack of contact between father and child. For many of these fathers, this estranged relationship continues as their children grow into adolescence. Mothers often assume the major parenting function, as men become weekend fathers. The distance between children and their fathers is another measure of the cost of sex role stereotyping.

Cost 5—The Career "Lock-in"

Because of the pressure to earn, earn, earn, men often find themselves victims of the career lock-in. Initially they are forced to consider only the more lucrative positions, even if they are not interested in these jobs. Once involved in their chosen careers, there is no exit. If, after 10 or 20 years, a man becomes bored or uninterested in his work, he literally cannot afford to explore alternatives. With the family's financial well-being totally in his hands, his decisions are no longer his own. Sex role stereotyping locks women into household tasks and men into jobs that bring money, but not necessarily self-fulfillment.

Cost 6—The Leisure and Retirement "Lockout"

The other side of the career lock-in is the leisure and retirement lockout. When men devote a great deal of time first to competing for the best jobs and promotions and then to guarding and maintaining their hard-won positions, there is little time left to develop leisure interests. The single-track nature of many men's lives becomes even more apparent during the retirement years. At a time when the rewards of lifelong efforts should be reaped, these men find themselves drifting aimlessly as their well-trodden paths to the office or business door are closed off. Without work, they are also without direction or purpose. The suicide rate for retired men is several times that of retired women.[7]

Cost 7—Physical Disability and Death

The obvious muscular superiority of most men over most women leads to a common misconception: that men are stronger than women. Since we live in a world where muscular strength is of less and less importance, endurance and other areas of physical strength become more crucial. And in those areas, men are the weaker sex. They have a greater susceptibility to stress. After years of driving to compete, striving to get ahead, shouldering economic burdens, and hiding their doubts and fears from others, men fall victim to heart attack and stroke. Men are likely to die at an earlier age than women: the average lifespan for women exceeds that of men by about 8 years. Although the susceptibility of men to serious disease and earlier death may be due in part to biological differences, the economic and psychological burdens of male sex role demands may take a significant toll in the physical well-being of men.[8]

Cost 8—Society's Masculine Nature

The preponderance of men in the leadership positions of our institutions casts a long shadow over the very nature of our society. The tough, competitive, emotionless, male role stereotype permeates our political, economic, and military institutions. The aggression of corporate executives "on the move," the "flexing of muscles," and the "rattling of swords" of political leaders, and the stoic masculinity of military men all reflect the male sex role stereotype on a grand scale. At these institutional levels, the effects of male stereotyping touch the lives of all society's children.

Many of the same costs inflicted on men individually are also inflicted on the society at large. The single-minded commitment to "winning" permeates our institutions, sometimes leading to illegal and immoral acts in order to win a profitable contract or to pass laws in the self-interest of legislators. Conscience and reflection are submerged as private and public institutions become involved in a headlong and sometimes mindless mission of self-interest. Lack of emotionality is considered a societal virtue and given the respectable label of "efficiency."

In international affairs, many nations have adopted the masculine mystique as part of their foreign policy. A "show of strength," a lust to protect or add to a nation's territory, the aggression of and competition between nations—all this and more reflects aspects of machismo, the masculine stereotype, on an international scale.

It is impossible to predict how different the world might be if cooperation, compassion, and inter-personal honesty were the hallmarks of international relations. And unfortunately, we do live in a world in which the resort to force may be necessary in issues concerning national self-defense and human freedom. But frequently, nations are too eager to prove their strength through tough words and tough actions. And the world is a less safe, less sane place because of it.

Confronting the Male Role Stereotype

It is time that we understand and confront the damaging effects of our society's traditional conceptions of sex roles. As teachers, we can participate in moving the next generation beyond these limiting definitions of masculinity and femininity. Boys and girls are not polar extremes, in spite of all the lessons of the socialization process. Society should accept boys who are dependent and gentle as well as girls who are strong and assertive. It is time society recognized the universal and fundamental human qualities of all its children.

The human potential lost to society as a result of sex role stereotyping is impossible to estimate. Psychological studies suggest that females who adopt the feminine stereotype score low on self-esteem and self-acceptance, but high on anxiety, relative to females who do not adopt the stereotype. Men who accept the male stereotype also demonstrate high anxiety and low self-acceptance relative to other males. Both males and females who are highly sex stereotyped score lower on creativity and intelligence tests than those who are not as sex stereotyped.[9]

In the final analysis, when all the psychological and sociological costs are tallied, when all the philosophical and legal arguments for equality are advanced, the real human commitment to liberation for men and women remains an intensely personal one. In the next few years, if society is to alleviate the restrictions of male stereotyping, it will be as a result of the beliefs and actions of individuals. The willingness and ability of individual teachers, men and women, to confront this issue, can be a significant force in moving our society away from the debilitating effects of sexism.

FOOTNOTES

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2. D. Brown, "Sex Role Preference in Young Children," *Psychological Monographs*, 70 (1956). See also D. Brown, "Sex Role Development in Young Children," *Psychological Bulletin*, 54 (1958): 232-242. See also L. B. Fauls and W. D. Smith, "Sex Role Learning of Five-Year-Olds," *Journal of Genetic Psychology*, 93 (1958):133-148.

3. M. F. Fasteau, *The Male Machine* (New York: McGraw-Hill, 1974).

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4. E. Maccoby and C. Jacklin, *The Psychology of Sex Differences* (Palo Alto, California: Stanford University Press, 1974), p. 399.

5. C. A. Dwyer, "Sex Differences in Reading: An Evaluation and a Critique of Current Theories," *Review of Education Research*, 43 (Fall 1973): 462-465.

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8. L. Firester and J. Firester, "Wanted: A New Deal for Boys," *The Elementary School Journal* (October 1974).

9. S. L. Bem, "Androgyny vs. the Tight Little Lives of Fluffy Women and Chesty Men," *Psychology Today* (September 1975): 59-62.

To be used with *Myths and Realities - Women in the Work Force,* p. 28

MYTH AND REALITY OPINIONNAIRE

AGREE	DISAGREE	
________	________	1. A woman's place is in the home.
________	________	2. Women aren't seriously attached to the labor force; they work only for extra pocket money.
________	________	3. Women use sick leave more than male workers; therefore, they cost the company more.
________	________	4. Women don't work outside the home as long or as regularly as men; therefore, their training and education is often wasted.
________	________	5. When women work outside the home, they deprive men of job opportunities.
________	________	6. Women should stick to "women's jobs" and shouldn't compete for "men's jobs."
________	________	7. Most women don't want on-the-job responsibility; they would prefer not to have promotions or job changes which add to their work load.
________	________	8. Children of mothers who work outside the home are more likely to become juvenile delinquents.
________	________	9. Men don't like to work for women supervisors.
________	________	10. Median earnings of women working full time year-round are about 59% of those earned by men.
________	________	11. White women earn more than non-white men.
________	________	12. Women have a higher turnover rate than men because they get married and stop working outside the home.
________	________	13. A typical American family consists of a husband who works outside the home, a wife who is a homemaker, and two children.

Reprinted from *The Whole Person Book: Toward Self-Discovery and Life Options* by Liggett, Romero and Schmeling, 1979.

REALITIES OF WOMEN AND WORK

1. Homemaking in itself is no longer a full-time job for most people. Goods and services formerly produced in the home are now commercially available; labor-saving devices have lightened or eliminated much work around the home. Today more than half of all women between 18 and 64 years of age are in the labor force, where they are making a substantial contribution to the nation's economy. Studies show that 9 out of 10 women will work outside the home at some time in their lives.*

2. A majority of women work because of pressing economic need. Nearly two-thirds of all women in the labor force in 1978 were either single, widowed, divorced, separated or had husbands whose incomes were less than $10,000 a year. (The Bureau of Labor Statistics estimates that a low standard of living for an urban family of four was $15,000 in 1977.)†

3. A recent Public Health Service study shows little difference in the absentee rate due to illness or injury: 5.6 days a year for women compared with 5.2 for men.* Some of the small difference could be attributed to the fact that it is the woman who usually stays home with children who are ill.

4. A declining number of women leave work for marriage and children. But even among those who do leave, a majority return when their children are in school. Even with a break in employment, the average woman worker has a work-life expectancy of 25 years as compared with 43 years for the average male worker. The single woman averages 45 years in the labor force. Studies on labor turnover indicate that net differences for men and women are generally small. In manufacturing industries the 1968 rates of separation per 100 employees were 4.4 for men and 5.2 for women. The more education a woman has, the more likely she is to work.*

5. To illustrate, in 1973 there were 19.8 million married women (husbands present) in the labor force; the number of unemployed men was 2.5 million. If all the married women stayed home and unemployed men were placed in their jobs, there would be 17.3 million unfilled jobs. Moreover, most unemployed men do not have the education or the skill to qualify for many of the jobs held by women, such as secretaries, teachers and nurses.*

6. Job requirements, with extremely rare exceptions, are unrelated to sex. Tradition rather than job content has led to labeling certain jobs as "women's" and others as "men's." In measuring 22 inherent aptitudes and knowledge areas, a research laboratory found that there is no sex difference in 14, women excel in 6, and men excel in 2.*

7. It is very difficult for women to obtain positions of responsibility. But when given these opportunities, women, like men, cope with job responsibilities in addition to personal or family responsibilities. Studies show that women who hold supervisory jobs are highly motivated and perform well in those positions.*

*U.S. Department of Labor, 1974.
†Women's Bureau, U.S. Department of Labor, 1979.

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8. Studies show that many factors must be considered when seeking the causes of juvenile delinquency. Whether or not a mother is employed outside the home does not appear to be a determining factor. These studies indicate that it is the quality of a mother's care rather than the time consumed in such care which is of major significance. Also a main factor in being a "good" mother is whether her satisfaction is derived from working inside the home or working outside the home.*

9. Most men who complain about women supervisors have never worked for a woman. In one study where at least three-fourths of both the male and female respondents (all executives) had worked with women managers, their evaluation of women in management was favorable. On the other hand, the study showed a traditional/cultural bias among those who reacted unfavorably to women as managers. In another survey in which 41% of the reporting firms indicated that they hired women executives, none rated their performance as unsatisfactory; 50% rated them as adequate; 42% rated them as the same as their predecessors; and 8% rated them as better than their predecessors.*

10. The average woman worker earns only about fifty-nine cents for every dollar a man earns, even when both work full time year-round. Fully employed women high school graduates (with no college) had less income on the average than fully employed men who had not completed elementary school. Women with four years of college also had less income than men with an 8th grade education.†

11. The median annual wages (based on 1979 statistics‡) demonstrate that women, regardless of race, are the lowest paid workers.

White Males	$15,230
Minority Males	$11,053
White Females	$ 8,787
Minority Females	$ 8,383

12. Numerous studies have found that turnover and absenteeism were more related to the level of job rather than sex. There is a higher turnover rate in less rewarding jobs, regardless of the sex of employees.‡

13. According to Bureau of Labor Statistics figures, well over half of the 47.3 million husband-wife families in March 1976 were "multi-earner" families in 1975. "The concept of a family where the husband is the only breadwinner, the wife is the homemaker out of the labor force, and [where] there are two children may be a useful one for many illustrative purposes," comments the Women's Bureau, "but it does not represent the typical American Family of the mid-1970's. Among husband-wife families in 1975, *only 7 out of 100 fit this description.*"§

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*U.S. Department of Labor, 1974.
†U.S. Department of Labor, 1979.
‡Educational Challenges, 1974.
§Association of American Colleges, 1977.

Updated from *The Whole Person Book: Toward Self-Discovery and Life Options* by Liggett, Romero and Schmeling, U.S. Office of Education, 1979.

WOMEN WHO WORK OUTSIDE THE HOME

Currently, some *42.1 million American women work* outside the home for pay. This is nearly triple the number of women that were in the labor force in 1940.

Approximately *80 percent of these women workers are concentrated* in jobs at the low end of the pay scale in *service industries, clerical occupations, retail stores, factories and plants.* These working women have no advocacy organization at the national level. As a group, they are isolated and underrepresented. Traditionally their needs have been neglected.

It is not only working women, but also their families and society as a whole that suffer because of this lack of attention. *The National Commission on Working Woman was created to:*

1. Explore and publicize the problems and needs of working women concentrated in above-mentioned occupations.
2. Design and carry out action research to document the prime concerns perceived by working women themselves.
3. Raise public awareness about the status of these women.
4. Improve federal, state and corporate policy concerning the conditions of working women.

Recent studies not only show that more women than ever before are working for pay, but that they will probably continue to work—whether they are married, single, widowed or divorced, and whether or not they have children. Why? For the same reason men work: economic necessity. Yet women are concentrated in a few occupations and are further segregated into certain jobs within those occupations. They are earning less than their male counterparts for the same or similar work. Moreover, they often are underemployed in relation to the years of education completed.

In 1978, 50 percent of all women 16 and over worked full-time, year-round for pay. If women who worked part of the year are included, that figure rises to 56 percent.

What Some Others are Saying About the Present Situation:

According to Eli Ginzberg, Chair of the National Commission for Manpower Policy, "the single most outstanding phenomenon of our century" is the huge influx of women into the workforce.

Alan Pifer, President of the Carnegie Corporation of New York, said in his 1976 Annual report that, "Social policies have not yet caught up with changing social practice. Nowhere is this disparity between reality and myth as the foundation for social policy more evident than in regard to the large-scale movement of women into the labor force—a phenomenon that could have consequences of immense magnitude for the nation."

Meanwhile, Alexis Herman, Director, Department of Labor Women's Bureau, cautions against viewing the influx of women into the labor force as a sign of progress. Women "are still, for the most part, going into the same kinds of low-status, low-paying jobs in clerical and service occupations." Herman notes that of the 441 occupations listed in the Census Occupational Classification System, the majority of women are found in only 20.

Used with permission. National Commission on Working Women, Center for Women and Work, 1977. (Figures and portions of the text revised, 1979.)

In a special report to its members titled "Women at Work," the Conference Board noted that while women have made breakthroughs into new fields, the changes have been modest. "Should this slow pace of change continue for another decade, it will generate a continuing gap between women's career aspirations and reality in the labor markets."

Minority Women Workers— Distribution and Special Characteristics:

According to Mary Dublin Keyserling, economist and former director of the Women's Bureau, "minority women are far more vulnerable than white women to economic downturns . . . a larger proportion have dependents and their median earnings are lower." She further explains that nonwhite women are under greater pressure to be wage earners because minority men who are family heads have an average income that is lower than white men who head families.

In 1976, minority women accounted for 12 percent of all women in the population. They were 13 percent of all women workers (about five million, of whom 90 percent were black). Furthermore, women headed 36 percent of all black families and 21 percent of all Hispanic families compared with 11 percent of white female-headed families. Among those families headed by women who worked full-time the year round, the incidence of poverty was almost four times greater for minority families than for white families (15 percent and 4 percent, respectively). Sixty-five percent of minority women workers are high school graduates, compared to 76 percent of white women workers.

Fully employed minority women continue to earn less than white women, but the gap has narrowed appreciably. In 1965, the figures were $2,816 for minority women and $3,991 for white women. By 1977 this had changed to $8,383 and $8,787, respectively.

In terms of occupational distribution, according to the Bureau of Labor Statistics, in 1976 the figures for women 16 years of age and over were as follows:

Major Occupation Group	**Minority**	**White**
Number (in thousands)	4,356	30,739
Percent	100.0	100.0
Professional & Technical Workers	14.2	16.2
Managers & Administrators	2.8	5.9
Clerical Workers	26.0	36.2
Sales Workers	2.5	7.3
Operatives (including transport)	15.7	11.3
Service Workers (except private household)	26.0	16.8
Private Household Workers	9.4	2.2
Other Occupations	3.4	4.1

Other Facts and Figures About Working Women:

Before beginning to concentrate on policies and directions, it might be helpful to take a look at other information concerning women workers in the United States:

- As of March 1976, 43 percent of all women in the labor force were single, widowed, separated or divorced, and worked to support themselves and their dependents. More than an additional quarter of all women in the labor force were married women whose husbands earned less than $10,000 the previous year—less than what was needed to meet the minimum requirements of a family of four.
- Women account for: 98 percent of all secretaries, 94 percent of all typists, 78 percent of all clerical workers, 95 percent of all private household workers, less than 10 percent of skilled workers and less than 5 percent of top management jobs.

Earnings Gap

- The earnings gap between men and women is significant and has actually widened in recent years. In 1977, women earned only 58.9

percent of the median earnings of men for year-round, full-time work. In 1955, they earned 64 percent of what men earned.

- Women fared best, relative to men, in professional and technical occupations, where they earned 73 percent of men's earnings. They fared worst in sales, where they earned only 45 percent as much as men. Women's earnings compared to men's in other categories included: clerical workers, 64 percent; craft workers, 61 percent; operatives, 60 percent; service workers, 64 percent. [May 1976 figures, BLS Data Book on U.S. Working Women.]

Family Responsibilities

- 50.5 percent (15.5 million) of all mothers with children under 18 were in the labor force in March 1977. This compares with 9 percent in 1940, 27 percent in 1955, and 35 percent in 1965. Of the working mothers, 5.4 million had children under six years of age. There were only about one million spaces available in licensed day care programs. No one yet knows how many of the remaining children have been adequately provided for, and how many are actually left to their own devices out of sheer necessity.
- Since 1966, women's part-time employment has grown almost twice as fast as their full-time employment—often at a cost to their careers since most part-time jobs are the lowest paying in many occupational categories (e.g., office temporaries, sales clerks, etc.). Approximately one-third of working mothers have taken part-time employment, apparently in an effort to balance home and work responsibilities.

Education and Training

- Post-high school vocational training undertaken by women has followed traditional patterns of sex segregation: 95 percent of health courses, and 79 percent of business/commercial courses in vocational-technical schools are taken by women. Meanwhile, 98 percent of technical, industrial and trade subjects are taken by men.
- As of June 1976, women comprised just over 1 percent of all registered apprentices (3,545 out of a total of 267,645). Of the 415 apprenticeable trades and crafts, only the barber/beautician trade has more women than men—496 or 54.5 percent. In 1975, only eight groupings listed more than 100 women apprentices: barbers and beauticians, bookbinders and bindery workers, carpenters, typesetters, cooks and bakers, electricians, machinists, and tool and die makers. Only 0.36 percent of all construction trades apprentices were women.
- National tests indicate that 17-year-old girls have less realistic understanding of careers and working than do boys of that age. A recent Gallup Poll showed that 'secretary' was the most popular career choice among teenage girls. At the adult level, lack of career-oriented education and training is considered to be one of the strong root causes of women's inability to establish themselves in upwardly mobile occupations.
- At almost every level from pre-school to graduate school, girls and women are taught by toys, texts, media and counseling to undervalue themselves, according to the President's National Commission on International Women's Year.
- It is reported that Title IX, which prohibits sex discrimination in any school program or activity that receives federal funds, is not being fully implemented in the states, and is not being properly enforced by the Office of Civil Rights, HEW. Four states—Georgia, Indiana, South Dakota and Vermont—were in violation of all the requirements of Title IX in a 1976 study by the Project on Equal Education Rights.

What About Attitudes and Social Conditioning?

What the foregoing facts and figures do not show are the job-related attitudinal problems faced by working women. Neither do statistics show how certain beliefs and practices actually translate into on-the-job hardships for working women.

Consider the following examples. Policy development must include consideration of the following situations:

The average employed woman puts at least 26 hours per week into household duties in addition to her job. Working mothers are often criticized for not being at home with their children, whereas workng fathers are not subject to the same rebuke.

- How can policy-makers be more sensitive to the need for relaxation and recreation among *all* working people, and for sharing home/child care responsibilities?

The blue-collar woman is often perceived as "unfeminine," or trespassing in a man's world.

- How can policy-makers work to remove these stereotypes that create barriers for women?

A domestic worker who earns little decides to better herself by going to work in a hotel. She does the same work as a male custodian, but earns less. Or, a licensed practical nurse whose duties include technical as well as interpersonal skills earns less than a hospital custodian.

- How can policy-makers broaden existing legislation to encompass the concept of "equal pay for work of comparable value?"

A part-time sales woman is at the mercy of the company's work schedule, which keeps workers on late night, weekend and holiday shifts (regardless of employee preference), and eliminates the benefit system.

- What can policy-makers do to eliminate the exploitation and fear of these unprotected workers?

A woman writes: "I have a deep-seated fear of responsibility which interferes on some basic level with my promotion to a better job. The kind of self-confidence I lack is probably the same thing many women complain about—early childhood conditioning to stay home, to accept the guidance of others, leave decision making up to others, stay out of the limelight, avoid being noticed by others."

- How can policy-makers bring the education training and counseling of women and girls into alignment with the realities of their probable work life of 24 years?

Labor statistics show that there will be a surplus of more than one million college graduates between now and 1985—with a large portion most likely women. Technological innovation is changing the personnel needs of industry. Economic trends are creating a long-range need for two-earner families just to sustain a modest lifestyle.

- What can policy-makers do to support a more productive relationship between education and work, and to provide educational programs which channel girls and women into occupations that will be in demand in the next ten years?

In 1971, hundreds of students supported blue-collar workers on strike against a major university. Today a similar strike exists on the same campus and reports say it's hard to find a pro-union student around. Students say they aren't for the workers, nor are they for the university. They are for themselves and for meeting their own needs; higher workers' salaries will make tuition and other costs go up.

- How can policy-makers foster greater understanding between students and workers?

An employer is asked why secretaries in the firm don't get advanced to higher-level jobs.

The employer replies, "They never asked." Men are apparently more apt to press for raises and promotions, while women tend to remain 'committed' and undemanding.

- How can policy-makers help women recognize this and assist them in asserting their right to higher earnings and advancement on the job?

A major business magazine ran an ad in another publication, calling attention to an article about a drastic shortage of secretaries. The ad said more and more women were turning to higher paying blue-collar jobs, thus creating a lack of "available bodies" in clerical jobs.

- How can policy-makers help others become aware of the unacceptability of a notion that only women can be secretaries, and that they are just "available bodies"?

A carpenter's apprentice stayed overtime to clean her tools. Two journeymen cornered her and told her women didn't belong in this job and that she should quit. She refused. One held her hands, while the other smashed her thumbs with a hammer.

- How can policy-makers intervene or prevent harrassment of women on the job when they enter nontraditional fields?

Conclusion

It is our hope that future human resource policy will reflect a new sensitivity to the problems of pink and blue-collar working women. It is our belief that when decision-makers understand the problems and the sense of urgency emanating from the grassroots level, solutions can be designed which will truly create change.

To be used with *Enlarging the American Dream*, p. 36

ENLARGING THE AMERICAN DREAM

By Donna Hart

Traditionally, American society has been willing to accept culturally different peoples if they in turn were willing to reject their cultural distinctiveness. Assimilation, until the late 1960s, was accepted by almost everyone, educators and large segments of most ethnic communities prominently included. During the past decade, however, an emerging sense of heritage that is being more and more proudly expressed by racial minority and national origin groups is changing all this.

The past definition of education's function—to remodel citizens for conformity to a single homogeneous model of acceptable behavior and beliefs—is being challenged. Many Americans now contend that democratic education should have cultural pluralism as a goal. They argue that the rich cultural mix in America—the different values, customs, traditions, and religions—can expand everyone's horizons as it affects all aspects of life, including sex-role attitudes and issues of concern in education.

This article presents an overview of the impact of the women's movement on cultural norms and heritage and the cultural differences and educational experiences of five minority groups—Puerto Rican, Chicano, Black, Asian, and Native American. Though these five groups by no means represent all minority women, they do indicate the needs of a major segment of minority women as they differ from the needs of Anglo women.

Black Women

Black women, victims of double discrimination because of their race and sex, are often asked to make a choice with regard to their priorities: "Are you black first, or female first?" The plain fact is that they are both and have no way to separate the two. Many black women believe that the effort to *force* a separation of the two, especially as that relates to establishment of society priorities, has worked to the detriment of both the racial movement and the women's movement. The black woman is the victim of both racism and sexism, and therefore represents a potentially powerful unifying force around issues for both movements.

In a piece included in *Voices of the New Feminism*, writer Pauli Murray says, "Because black women have an equal stake in women's liberation and black liberation, they are key figures at the juncture of these two movements. White women feminists are their natural allies in both cases. Their own liberation is linked with the issues that are stirring women today: adequate income maintenance and the elimination of poverty, repeal or reform of abortion laws, a national system of child-care centers, extension of labor standards to workers now excluded, cash maternity benefits as part of a system of social insurance, and the removal of all sex barriers to educational and employment opportunities at all levels. Black women have a special stake in the revolt against the treatment of women primarily as sex objects, for their own history has left them with the scars of the most brutal and degrading aspects of sexual exploitation."

The notion that the black female enjoys a favored economic position in relation to the male is a myth. The belief that black women have always been "liberated," and therefore do not need to be involved in a movement to liberate women is also a myth. The media-produced stereotype of the women's movement as a

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middle-class white woman's struggle to escape from housework and child rearing, to get out of her home and into the job market, ignores the black woman who may have been a family breadwinner but who lacked the opportunity to make free choices concerning her life.

Historically, these "breadwinner" jobs have been the result of the economic structure's need for cheap labor. Because of an economic necessity of earning a living to help support the family and a need for the black community to draw heavily upon the resources of all its members in order to survive, black women have taken jobs that few others would accept; thereby they unwittingly aided in creating the myth of the female's dominance in the black family. This illustrates how racism has affected the relationships between black males and females. As black men develop access to the economic power structure, black women for the first time have wife or worker options that many white women have had for a long time.

Diane Slaughter of the University of Chicago, in examining the different adaptive strategies black women have arrived at, suggests, "The strongest conception of womanhood that exists among all pre-adult females is that of the woman who has to take a strong role in the family. They [the pre-adult females] accepted the situation as part of life and tradition in the black community. It is against this backdrop that the symbol of the resourceful woman becomes an influential model in their lives."

As a result of her research, Afro-American sociologist Joyce Ladner sees three primary agents of socialization for the pre-adolescent black female: 1) the immediate and extended family; 2) the peer group; and 3) negative community influences such as exposure to rape, poverty, violence, and the like. The strong personality that results from exposure to the harshness of life enhances the girl's chances for survival and her adequate functioning within society. To "survive," the black woman must "make it" as a mother and a worker.

Consequently, over the years, education has been one of the black movement's priorities. The black woman's aspirations toward education are associated with an emphasis on career possibilities that are seen as making possible or easing the maintenance of the black family.

Despite the faith of black women in the education system as a means for social and economic advancement, equal education has not assured them equal access to opportunity. Black women with degrees equivalent to those held by men and white women have been unable to obtain equivalent jobs. The gap between the salaries of black men and women has widened. Both black and white women with some college education earn less than a black male who has only eight years of education.

Although the black woman has made great strides in recent years in closing the educational gap, she still suffers from inadequate education and training. In 1974, approximately 75 percent of black women had completed high school compared with 85 percent of white women. Although there was a 56 percent increase in college enrollment of blacks between 1970 and 1974, only 16 percent of black women were enrolled in college at the end of that period. A college degree is attained by only 7.6 percent of black women.

Since 1970, little evidence exists of any advance in the relative earnings of black females. A look at the jobs in the top 5 percent of the earnings distribution shows that black females held none of them in 1960 and essentially none in 1973. Black women earn less than white women (a median income of $2,810), are employed in greater numbers (about 60 percent between the ages of 20 and 54), and hold a greater percentage of low-paying, low-status jobs (54 percent are employed as operatives or service workers). In 1975, 35 percent of black families were headed by women who earned a median income of only $4,465. That there is still a large number of black women in the labor force reflects to a considerable degree their continuing obligation to supply a substantial proportion of family income. It also suggests that educational attainments, no matter how small, raise participation rates more for black than for white women.

The quandary of black women is how best to distribute their energies among the multiple barriers of poverty, race, and sex, and what strategies to pursue to minimize conflicting interests and objectives.

More and more, young black women are starting to think about their futures as black women in the United States. They are not accepting societal interpretations of their roles. In the process of thinking things through they are being realistic about the roles that they will embrace. Black women will still have to work, but they want to work at jobs that are more challenging and that more fully use their strengths and talents. They want quality education and training to develop their abilities and interests. They want education that respects cultural differences and that educates for liberation and survival.

Puerto Rican Women

In immigrating to the states, Puerto Ricans differ in one main respect from most other minorities who preceded them: They come as American citizens. Nevertheless, numerous problems—differences in customs, racial inequalities, and a limited knowledge of English among them—have restricted their social, economic, and educational success.

Many Puerto Ricans report that the family, which is very important in traditional Puerto Rican culture, experiences a tremendous shock when it is transplanted from Puerto Rico to the mainland. No role in the Puerto Rican American family has been more challenged by immigration than that of the father. In traditional Puerto Rican culture the man is the undisputed head of the household. Meanwhile, the "good woman" obeys her husband and stays at home, working long hours while caring for the children. But whether head of household or "good woman," the individual subordinates his or her wants and needs to those of the family.

On the U.S. mainland, where women have more prominence and stature, these traditional Puerto Rican roles are undercut. Puerto Rican women are not shielded from mainland differences. Economic need often projects them into the labor force where they are confronted by the greater expectation of women's roles. Then, too, the school and community teach Puerto Rican children that they should have more freedom, be more aggressive and independent, and should speak English rather than Spanish. These influences change the traditional roles within the family, causing strains, role conflicts, and identity confusion.

The Puerto Rican woman often drops out of school at an early age to enter the labor force (at the lowest level) in the hope that her wages will help her family out of a life of poverty. When she is able to find a job, she faces serious disadvantages, not least among them her lack of knowledge of English and the lack of bilingual programs in her community. Adequate training is another lack that keeps a decent salary out of reach, a situation that further compounds her housing, health, and other problems.

Of no assistance to her plight are discriminating hiring practices that have Puerto Rican women working for a lower wage than Puerto Rican men despite equal pay legislation. Many of the available opportunities have been so-called "women's jobs," which are economically and politically powerless and amount to nothing more than low-paid unskilled drudgery.

Supporting this glum picture of Puerto Rican women in America are the 1975 U.S. Census figures that show 1.7 million Puerto Ricans in the United States, 906,000 of them female, of whom only 154,000 have jobs. More than half of Puerto Rican women participating in the labor force are operative or service workers, and 68 percent of those working earned incomes below $5,000. The most recent data indicate that 31 percent of Puerto Rican households in the United States are headed by women who earn a median income of $3,889.

Puerto Rican women in America complete an average of 9.5 years of school. Only 25 percent of them attain a high-school education and a mere 3 percent are college graduates. Their educational attainments, like their employment, are hampered by their imperfect grasp of English and their identity confusion, which is often exacerbated by mainland prejudice and their own sense of being strangers in a foreign country. Of significant concern to Puerto Rican women is how much the lack of access to "mainstream" education influences their social and economic situations.

Puerto Rican women in the United States are still struggling with racial as well as sexual discrimination in housing, education, and hiring. They find the women's movement defined by Anglo-American standards and often oblivious to the special needs and strengths of minority women. They feel that the movement has tended to ignore and obscure the racist issue, resulting in double discrimination for minority women.

Puerto Rican women will not separate themselves from their cultural heritage or be alienated from their men. They strongly support the qualities of womanhood, strong family ties, and respect for the family as an institution. They will accept a movement that confronts sexism, but not one that divides the sexes. If the movement appeals to the issue of basic human rights, to the values inherent in the freedom of both sexes from sexism, and to the proposition that when a woman has freedom of choice this also frees the man—if this, in fact, is the meaning of the women's movement, then many Puerto Rican women will support it.

Mexican-American Women

Mexican-Americans constitute the second largest minority in the United States today, and more than 90 percent of them are city dwellers. Vilma Martinez, a young Chicana (feminine form of Chicano) lawyer, has speculated that "in 15 or 20 years the Hispanic population will surpass the black population. Our citizens must be awakened to the ramifications of this fact; Hispanos are a nationally significant, and not a regional, group."

Historically, the Chicano family has been patriarchal and authoritarian. Economic, social, and political leadership in Chicano communities traditionally has been male-based. Education, sexual liberties, and material comforts have been for the men, with the women taking a subordinate, supportive role within the family. The Chicana was controlled by her parents until she married and then had to be faithful to her husband and children.

Chicanos often place a greater emphasis on the family as a unit than on its individual members. Parents stress the use of Spanish as their children's primary language, insisting that to give up Spanish would be to say that one's ancestors accounted for nothing and that one's culture had made no impression on the history of the Southwest. The feeling prevails that the family nucleus would disintegrate if the children could not speak in Spanish to their grandparents.

Chicana leaders see three distinct choices open to Mexican-American women: The Chicana can adopt the traditional sex role, imitating the rural Mexican woman whose place is in the home; she can choose a dual role in which she is bilingual and begins to move away from traditional religious and family sex-role images; or she can cut her cultural ties and identify with the "liberated" middle-class white woman.

This diversity of role models for women within the Chicana community requires special consideration by education policymakers. Chicanas themselves express the need for having specific role models which they can follow at all education levels—elementary, secondary, community college, and higher education. And they're talking about teachers and administrators, not just Chicanas in school cafeterias. Many of them are looking beyond community-college training as secretaries or cosmetologists.

Educational and vocational training opportunities must, therefore, be made more accessible and relevant to Chicanas' lives. The deficiencies in our educational system as it relates to Chicanas are underscored in that Chicanas complete an average of only nine years of school. One-fourth of them have completed less than five years of school, 23 percent have completed high school, and only 2.2 percent of those 25 years of age and older are college graduates.

These low figures do not translate the zeal with which Chicanas seek education despite the many obstacles. One formidable barrier is hydra-headed discrimination because of race, color, national origin, language, and sex-role socialization. Then there are damaging or inadequate counseling, ill-prepared and unmotivated teachers, culturally biased achievement tests, inequality of school finances, tracking into non-college preparatory courses, economic deprivation, and a lack of role models.

Parents of Chicanas recognize the value of education as a tool for survival in a complex society. They encourage their daughters to pursue education, and there is a sense of family pride about a daughter's attendance at college. But parents also want Chicanas to remember their traditional family values and roles. Thus under pressure to succeed as both student and Chicana within a strange, impersonal, and often inflexible college environment, the young woman becomes vulnerable—and little wonder—to the despair and frustration that account for the high dropout rate of Mexican-American women.

Nor can the economic realities that often preclude interest in and access to educational attainment be overlooked. The annual income of Chicanas in 1974 demonstrates a cycle of poverty, with 76 percent of them earning less than $5,000. In terms of earning power as compared to all other Spanish-origin women, the Chicana is at the bottom, earning a median annual income of $2,682. It must also be noted that Chicanas are increasingly in the labor force because of economic need and responsibility as heads of households; 14 percent of Chicano families are supported by Chicanas, and one-half of these are below the poverty level.

Chicanas have tended to be suspicious of the woman's movement, which came about just as the minority movement was gaining momentum. Hostility toward white women who have moved into the forefront with their "sexual politics" results from the Chicanas feeling that class interests have been obscured by the issue of sex which is easier to substantiate and to deal with than are the complexities of race.

Chicanas, along with many other minority women, question whether or not white women in power positions will perform any differently than their white male predecessors. Will white women work for humanity's benefit? Will they use their power to give entry skills and opportunities to minorities? Chicanas have seen little evidence of white women addressing these broader needs or exhibiting an understanding of the minority-wide issue of redistribution of income levels.

Bea Vasquez Robinson of the National Chicana Coalition succinctly states the minority women's position vis-à-vis the women's movement: "To expect a Chicana who has felt the degradation of racism to embrace a movement that is once more dominated by whites is childish." And in another instance, "We will join forces to the extent that you white women are willing to fight, not for token jobs or frills, but rather go to the roots of our common oppression and struggle for economic equality."

The Chicanas' prime concerns are economic survival and the continuance of their culture. Their issues are broader than sexism; theirs are racism and cultural pluralism as well.

American Indian Women

In any discussion of American Indian women, it is necessary to keep in mind the diversity among the 789 tribal entities existing today. Writing for the *HUD Challenge*, social scientist Regina Holyan says, "Some tribes allow and encourage prominent authoritative behavior on the part of their women, while other tribes such as the Navajo and Cherokee prefer that their women not act conspicuously in decision-making roles. These conflicting expectations by

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different tribes place Indian women in sensitive situations when they must interact with members of other tribes."

Nonetheless, like the Chicanas, American Indian women may choose among three separate subcultural roles: the traditionalist, stressing adherence to the tribal religion and cultural patterns; the moderate that retains elements of the traditional Indian heritage and customs while adjusting to the dominant white societal patterns; and the progressive, which replaces the traditional culture with the modern white beliefs and values. Educators need to be aware of these different role choices and to avoid influencing Indian students to choose a role based on the expectations of whites.

Among the cultural values basic to many tribes is an emphasis on living for today—in harmony with nature, with no time consciousness, with a concern for giving, not accumulating, a respect for age, and a desire for sharing and cooperating. These values are often in direct opposition to those stressed by the dominant culture's educational program. The white way of life is future oriented, time conscious, and competitive. It places great importance on youth, the conquest of nature, and long-term saving.

For over a century the federal government, largely through the Bureau of Indian Affairs, has assumed the responsibility for educating Native Americans to the standards of the general population. Because the Indians must live in the white man's world, their sense of survival tells them that education is the way to success, even though they may not agree with many of the practices of the schools their children attend.

Despite the availability of free schooling, only 6.2 percent of Indian females and 5.8 percent of Indian males in the Southwest have completed eight years of school. Data from the 1970 Census, however, indicated that women in the total American Indian population complete a median of 10.5 years of school with just over a third (34.6 percent) graduating from high school. Although female Indians attain more years of formal education than do males, they have been shown to be dramatically less acculturated than Indian males.

Census data also show that only 50 percent of American Indian women report English as their mother tongue. This means that English is a second language for half of the Indian women. Educational policymakers—especially at the elementary level—must be aware of the high incidence of English language deficiencies among Indian females and plan programs accordingly.

There is a real need for American Indians to participate in formulating education policy for reinforcement of the distinct tribal belief systems and value systems. Indians look upon self-determination as a necessity, especially in view of tribal diversity and the different learning styles that exist among the tribes. Yet Indian women often perceive federal programs and the women's movement as sidestepping their particular wants and strengths and threatening family unit because these programs encourage them to seek their own self-satisfying goals. This is to say that though Indians will not dispute that education is necessary for survival, they dislike the specific methods because they disrupt their culture and often have the effect of channeling Indian women into domestic jobs and other low-paying positions.

Preservation of the family with the nurturing of children within the family structure is the prime goal of Indian-made policy. Should the Indians feel a federal program to be in conflict with this policy, they can choose not to take part in it. That decision, however, is not without serious consequence: Not to participate can result in an effective block to progressive self-help by closing off economic and educational opportunities. Lack of education also prevents the American Indian from working from within the education and political systems where weighty issues must be dealt with: How, for instance, is access to educational funding on both federal and state levels gained by Indian tribes individually? Who controls and uses the funding once it is gained? How can self-determination be enacted within existing guidelines for receiving educational funding?

Thus the Indian student has two life styles to learn. On the one hand, the ways of the white, predominant culture must be learned as a survival skill, though Indian women caution against these ways being permitted to "vitiate" or influence tribal style. On the other hand, the Indian life content, which now is learned only through the home, must be learned simultaneously as standards and values. The Indian woman must be effective in both areas and aware of the appropriate responses expected of her in different situations.

Employment and job opportunities for Indian women are, naturally, affected by the level and quality of their educational background. More Indian women than any other group (86 percent) earn less than $5,000 per year. Thirty-five percent of Indian women participated in the labor force in 1970, and as a group they earned a median annual income of $1,697. Seventy percent were in the powerless and vulnerable position of clerks, operatives, and domestic service workers. Although there were two wage earners in almost half the Indian households in 1969, their median family income was a mere $3,300. American Indians, the smallest and poorest of all America's ethnic groups, "stand in a class by themselves when it comes to suffering economic deprivation," according to economist Lester Thurow.

For the most part, Indian women believe that working toward the improvement of the status of Indians as a people is where their efforts should be directed and not solely toward their status as Indian women. As a Winnebago woman put it, "We Indian women do not feel oppressed in the Indian world. We are more concerned with the problems of racial discrimination." An Isleta Pueblo woman observes that Indian women have a concept of equal rights that is different from that of the women's movement; they believe that acquiring equal rights does not necessarily mean that Indian women want to attain equal leverage in tribal matters. And Minerva White, a Seneca, recently said, "We have had women's liberation for five thousand years; we have been liberated for five thousand years, and so that is not an issue for us."

Because Indians do not make the same kinds of sex-role distinctions whites make, and because Indian women, especially those of matrilineal tribes, influence tribal economic decisions and are in decision-making positions, these women are not generally sympathetic to the women's movement. They accept the reality of social changes occurring, but ask little beyond a voice and some control over the directions of the changes that are profoundly affecting the lives within their tribe.

Asian-American Women

Asian-Americans, like American Indians, are a highly diversified ethnic group. The Asian-American population includes Koreans, Indians, Pakistani, Vietnamese, Indonesians, Thais, Malaysians, and a wide representation of Pacific peoples such as Samoans, Guamanians, and native Hawaiians. Americans of Chinese, Japanese, and Filipino origins are also included, and because more detailed research and description are available for them, they will, for the purpose of this discussion, represent all Asian-Americans.

Asians today constitute less than 1 percent of the population in the United States, although the importance of their presence in this country, past and present, far outweighs their numbers. From a background of "unskilled" labor and objects of discrimination, Asian-Americans have reached comparatively high levels of educational and occupational achievement. Chinese and Japanese, the most prominent of the Asian-descended groups in America, are often pointed out as the "successful" minority groups.

The first Census data of 1910 showed that 78 percent of the Japanese in this country were male, as were 89 percent of the Filipinos and 90 percent of the Chinese. Because recent immigration has almost consistently introduced more females than males into each of the Asian-American communities, the sex ratios have changed considerably. The Japanese and Korean populations are now predominantly female, partly a reflection of the number of war brides brought back by returning servicemen. The Chinese and Filipinos continue to be predominantly male.

A comparison of the labor-force status of women shows that a larger percentage of Asian-American women (50 percent) work outside the home than do black (48 percent) or white women (41 percent). A little over 55 percent of Filipino women and 42 percent of Korean women work; whereas Japanese and Chinese women occupy an intermediate position with 49 percent taking jobs, according to 1970 Census data. All in all the proportion of Asian-American females gainfully employed is higher than the national average, and this does not take into account the unpaid women in family-operated businesses, since many of these women do not classify themselves as "employed."

Although many Asian-American women are highly educated, having attended or completed college, they are nevertheless concentrated in the positions of bookkeepers, secretaries, typists, file clerks, and the like. "They are qualified for better jobs," says Betty Lee Sung of the Department of Asian Studies at City College of the City University of New York, "but are the victims of sexism more than racism."

Levels of unemployment of Japanese-American and Chinese-American women are generally low, even slightly lower than those for whites. In 1970, for example, the unemployment rate was only 3.7 percent for Chinese women. The problem is not in getting a job, but rather in the kind of job and the salary it pays. Many recent Chinese immigrants, fresh off the plane, can walk into one of the small garment factories scattered throughout any Chinatown or its peripheral area and start working the next day. They work by the piece and their hours are fairly flexible. Piece work at low rates is always available.

The presence of very young children has not limited the level of occupational achievement for young working Asian women. Chinese mothers show higher levels of occupational achievement than childless, never-married Chinese women. This is true also for Filipino women, although to a lesser extent than for the Chinese. This situation may represent a cultural carryover from the traditional Asian pattern in which middle-class Asian mothers are inclined to be employed. By Asian custom, older children help to take care of younger ones, thereby relieving mothers of these family duties during the day. Hence, the Asian "day-care" program is conducted within the home and family.

Chinese-American women are marrying later and limiting their families probably because they are spending more years in school. In 1970, the median years of schooling for each Asian-American group was slightly above the white attainment of 12.1 years. Today, differences in years of completed schooling among Asians and whites of both sexes have virtually disappeared.

Census data for 1970 indicate that 23 percent of Filipino and 58 percent of Chinese-American women between 18 and 24 years of age are in college. About three-fourths of all Japanese-Americans finish high school. Figures like these indicate that many families have shed the centuries-old belief that females are spoiled for wifehood and motherhood if they acquire some education. It is generally the foreign-born female who is the most deprived and, hence, the most handicapped. Her occupational sphere is, therefore, extremely circumscribed and limited to the most simple and menial jobs.

Many Americans are unaware that more Chinese-Americans are born abroad than are born in the United States. The foreign-born ratio will probably become greater as immigration exceeds native births. In essence, the Chinese-American population is largely a first-generation or immigrant-generation population. The tremendous adjustment that first-generation Chinese-Americans must make puts them at a disadvantage in every respect. They must reeducate themselves completely and quickly.

Most Americans assume that Asian-Americans have no social problems, an assumption which restricts the access of Asian-Americans to funds available to minority groups. As a result they have been forced to form self-help organizations in their own communities, an action leading to the misconception that Asians "take care of their own."

One segment of the Asian population most in need of help is those who cannot speak, read, or write English. Illiteracy is generally a problem with those over 45, especially the women. The younger generations are highly educated and bilingual, regardless of sex. However, in the 1970 Census, only 4 percent of the Chinese living in New York listed English as their mother tongue. In California, 12 percent and in Hawaii, 44 percent did so. That the Chinese have clung to their language more tenaciously than most other national groups is commendable and could provide a national resource of bilingual people.

Another problem Asian-Americans often encounter is the American cultural values that are in conflict with many traditional Asian values. For example, many Asian cultures have emphasized strict loyalty to the family, which trains children to avoid controversial, potentially embarrassing situations. Strict self-control and discipline were mandatory. As a result, Asians, especially women, often have appeared to be reserved, self-conscious, and reticent, finding continuity, permanence, and personal security in the close relations of the family. In contrast, dominant American culture now comprises a majority of single, nuclear families with few multigenerational living arrangements.

Another example would be American competitiveness based on "each for himself," a notion alien to most Asians. However, in the process of acculturation and upward mobility, many Asians have adopted the more expressive and assertive style of the dominant culture. Betty Lee Sung asserts that the tendency is becoming increasingly prevalent for Asian-Americans to believe that, in order to adjust to living in the United States, one must embrace the American way in toto and cast off the Asian heritage completely. She also believes that great psychological damage will result for these Asian-Americans. Instead, she holds, Asian-American women and men should strive for a culturally pluralistic society in which they can preserve their heritages while contributing to American social, civic, and educational life.

Like many foreign women, Asian-American women have been neatly categorized by stereotype milled in white imaginations. Asian women are often described as being docile, submissive, and sexless. Or they may be exotic, sexy, and diabolical. They are often presented as objects or commodities rather than as persons with ideas, aspirations, talents, and feelings.

A situation familiar to many Asian women comes as a consequence of recent immigration. Since the end of World War II, more than 500,000 women of foreign nationality have entered the United States as spouses of Americans. Over one-third of these women were from Asian countries. Professor Bok-Lim Kim of the University of Illinois has found that many of these women experience a host of adjustment problems. Reports of severe physical abuse and deprivation are not uncommon. In one study made at Washington State, Professor Kim noted that divorce or separation among Asian wives of military men resulted in over 20 percent of those in the study becoming female heads of households. (This figure is in contrast to the 6 percent of Chinese-American and 8 percent of Filipino-American female heads of households.) These Asian wives are often unable to seek help because of their isolation, lack of proficiency in English, unfamiliarity with the life style, and fear of outside contacts.

Young Asian-American women, especially those who are third generation, are feeling a void and are expressing a need and desire to rediscover their ethnicity. These women are more liberated and more assertive. They are challenging the monocultural ideal of the majority society to acknowledge, analyze, and incorporate Asian-American women and men at all social, political, educational, and economical levels. Fundamental changes in the American educational process toward a goal of cultural pluralism is a realistic response to their peculiar needs and strengths.

Minority women by and large are concerned with how Anglo society—its educational institutions in particular—has attempted to divorce them from their cultural heritage and alienate them from their men. They want to share the belief that the only route to fulfillment of the American Dream is by perseverance and education. Yet the present educational system often militates against such goals for minorities and especially females.

Many minority women are high-school dropouts. Consequently they look to secondary-school programs to be made more relevant and available to them. In like vein higher education, a recent alternative for many minority women, needs to be demystified. College role models in their immediate families are still rarely found because most minority women in college today are the first in their families to be there. Setting this kind of precedent puts pressure on the young women, brought on by expectations from both their families and themselves. Those who make it through four years of college soon become painfully aware that the job benefits which should follow are often limited. Many college-educated minority women are unable to get white-collar jobs at a professional level.

The fact is that minority women frequently explain their problems in economic terms. The kinds of jobs open to them is a smarting issue to these women. Of 36 million women in the labor force, 4.7 million are minorities, constituting more than 40 percent of all minority workers. Discriminatory hiring practices based on racist and sexist factors still prevail and are just further complicated when minority women have educational attainments, the more educated often finding themselves underemployed and underpaid. It is often the case that both white and minority women with some college education earn less than minority men with less than a high-school education.

Generally, however, the more education a woman has the more likely she is to be in the skilled or professional labor force. New job opportunities in expanding occupations and additional schooling are almost certain to place more minority women in the labor force.

Statistics indicate that most minority women workers are high-school graduates. March, 1974, figures showed 61 percent had graduated from high school, including 10 percent who had completed four or more years of college. The comparable figures for white women were 75 and 14 percent, respectively. Because minority women complete a median 12.3 years of schooling, the educational system must plan and implement instruction that will meet their special needs during these 12 years.

One purpose of the educational system is to equip all learners with satisfying and rewarding competencies for entering the world of work in the field of one's choice. The curriculum and instruction used in preparing the professionals who will work with minority girls and women must reflect the heritage, needs, and concerns of the various minorities. Cultural pluralism, a relatively new idea in education, addresses the cultural differences of minority women and informs majority men and women about this diversity. This pluralistic concept is the hope that ethnic women have in getting others to understand, promote, and respect differences in cultural patterns and learning styles that are so widespread in America—and, not incidentally, in advancing themselves in the dominant culture.

Possible Strategies to Meet the Educational Needs and Strengths of Minority Women

Federal education agencies and foundations

- ☐ Conduct and encourage research into the problems and concerns shared by minority women in the area of education.
- ☐ Organize on national or regional levels a clearinghouse for information exchange on minority women and relevant resource personnel, materials, and programs.

State departments of education

- ☐ Interpret Title IX with a sensitivity to multiculturalism, recognizing the double jeopardy of sex and race.
- ☐ Include multicultural female representatives in planning and developing programs for minority women and girls.
- ☐ Encourage and provide equal employment opportunities for hiring minority women in administrative and decision-making positions.
- ☐ Retrain educators, counselors, and administrators to sensitize them to the special needs and concerns of minority female students.
- ☐ Require teacher-training and certification programs to include intense self-evaluation sensitivity to multiculturalism.

Local education agencies

- ☐ Include minority women and community members on the board of directors or trustees.
- ☐ Encourage minority women to prepare for career advancement and provide adequate training opportunities.

Education institutions
(preschool through college)

- ☐ Recruit minority women into administrative, faculty, and student ranks.
- ☐ Provide special stipends and allowances for minority female students from low-income families.
- ☐ Adopt day-care, tutorial, and counselling services to enable minority women to partake of educational opportunities.
- ☐ Initiate special placement efforts for minority female graduates.
- ☐ Expand and enrich adult-education opportunities so that parents and children are exposed to acculturation at a more closely related pace.
- ☐ Encourage and preserve bilingualism.
- ☐ Emphasize in school and college curriculums the literature, music, art, dance, games, and sports of minority cultures.
- ☐ Make effective use of community resources and develop incentives for community participation.
- ☐ Evaluate regularly and systematically school programs that involve minorities.

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NEWSLETTER

CENTER FOR CONTINUING EDUCATION OF WOMEN

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Minorities Bring Special Resources to Problems of Family and Mental Health

by BEVERLY HOWZE, Ph.D., Clinical Psychology

While many minority people in the United States may not understand or even fully respect the experience or culture of other Third World groups outside their own, research shows that not only have minorities responded to their oppressive circumstances in similar ways but they have also devised similar family-individual-community structures for handling such circumstances. Oppression has been in certain respects a remarkable equalizer. Today progress for all minority groups is heavily predicated on our ability to act together, politically and socially.

What are some of the barriers to such collaboration? Some minority groups are so caught up in a fever of self-exploration and self-identity (similar to that experienced by Blacks during the 1960's) that little energy is left for learning about other groups. Racism—that external force by which all minorities have been victimized—is also a factor seeming to divide and damage inter-minority relations. Moreover, many Blacks feel resentment at sharing the hard-won fruits of affirmative action. We minorities have a choice today: either to fight and hoard our hard-won crumbs, or to combine our energy and our brain power cooperatively toward a larger, more constructive end.

"Because of stressful conditions of racism in this country we Black people created alternative family forms that helped us survive humanistically," says Jualynne Dodson, research project director at Atlanta University's School of Social Work. Ms. Dodson and leaders of other minority groups agreed that minority people have derived great strength and support for survival through varying patterns of the extended family.

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The conference reported in these pages, "Families, Women and Mental Health: The Minority Experience," was planned as a vehicle through which different minority groups—especially Chicanos, Blacks, Native Americans and Asian Americans—might begin to talk together about their common problems.

The conference was sponsored by CEW, with support from the Office of Academic Affairs, of Student Services, of Career Planning and Placement, and Rackham Graduate School. Beverly Howze, CEW staff counselor, coordinated the conference, assisted by Margarita Torres, Student Service Associate, Minority Student Services, and Yolanda Lizardi-Marino, coordinator of Hispanic American Student Services, CULS.

"Researchers Face Ethical Issues," continued from p. 113

exploited further by the research results? What kind of question does the researcher have a right to ask? How much time may an interviewer take, regardless of compensation? What kinds of obligations does a researcher have to help people in extreme poverty with resources or social support?

These questions are even more poignant to minority researchers because we feel strongly our responsibility to safeguard the rights of our minority communities and to prevent as much as possible any further exploitation.

Gender Roles Changing Among Latinos

by Maxine Baca Zinn
Department of Sociology, U–M Flint

The 1970's have seen a shift in the focus of studies dealing with Chicano families, away from interpretations of such families as deviant to interpretations of the distinctive and supportive elements of Latino family structure. The past social science presentation of the Latino extended family as being responsible for their lack of social mobility has been replaced with research pointing to the resilience of Latino families and their ability to provide for members under adverse social conditions.

Today there are an estimated 19 million Latins in the United States, and the population is expected to exceed the Black population in the coming decade. This projection compels us to set the record straight with regard to Latino families, for it is clear that they will receive increasing attention of policy makers and those providing social services.

One of the most persistent ideas about Latinos is that their family structure is determined and controlled by traditional culture. Differences in family form have been treated as deviant in nature, and it has been reasoned that the traditional "familistic" orientation of Hispanics and their traditional sex roles precluded their success in American society.

While numerous cultural stereotypes have been applied to Latino families, the most serious flaw in past thinking is the acceptance of cultural stereotypes regarding the behavior of women and men. Gender roles among Latinos are portrayed as rigidly segregated and asymmetrical in character. Latino families are envisioned as rigidly patriarchal with pathological caricatures of domineering men and submissive women.

"The labor force participation of Latinas has been a primary cause of the transformation of gender roles."

Research has challenged that stereotypic portrayal of gender roles among Latinos by revealing less rigidity than was previously assumed (Grebler 1970, Hawkes 1975, Ybarra 1977). Where the prevalent approach conceptualizes roles in terms of cultural values alone, recent research indicates that behavior of Latinas, like the behavior of all women, is contextual and may be more clearly understood in terms of the social context in which it occurs rather than by reference to cultural values alone.

Simple and monolithic cultural descriptions of women's and men's behaviors fail to consider the impact of familial variation on gender roles. Socioeconomic status, the employment status of women and men and their residential patterning, are only a few of the factors that produce variation in gender roles among Latinos.

Latinas are entering the labor force in increasing numbers and this fact is altering gender in a manner that is relatively consistent in urban industrial societies. The labor force participation of Latinas has been a primary cause of the transformation of gender roles in families.

My own research comparing marital roles and marital power of employed and unemployed wives in Chicano families revealed clear differences in marital roles and conjugal decision making (Zinn 1978). In all families where the wives were not employed, decision-making and roles were segregated by sex. However, in families with employed wives, activities, tasks, and decision-making were shared, if not always equally. Employed wives had economic independence and extradomestic knowledge and skills which they brought to bear on decision-making. While all families expressed patriarchal *ideals*, families with employed wives did not exhibit patriarchal *behavior*. This distinction between family ideals and family behavior is fundamental to an understanding of Latino women and men.

"Women and men who move in the direction of egalitarian roles need not renounce their ethnic identity."

The fact that the roles of Latin women and men are changing both inside and outside the family raises a significant if disturbing question for many. Will those changes in gender roles mean that Latinos are no longer ethnic?

I too think that the question is significant but not so disturbing. The modernization of gender roles need not be accompanied by the disappearance of ethnicity. In my research I found that in families where spouses shared decision making, they also identified themselves as ethnics and expressed ethnic customs in rituals, kin gatherings and in daily family activities. Both gender roles and ethnicity are multidimensional. Women and men can take on new behaviors that are more congruent with the conditions of their lives and at the same time hold on to ethnic customs in other areas of family life.

We must abandon the old idea of family change as involving the substitution of modern for traditional in a unidimensional process. Gender roles are only one dimension of a very complex institution. Researchers are now recognizing that ethnic families may be the products of societal processes, that ethnic families may be reinforced by the common life conditions of ethnics, their common occupational patterns, their residential concentration, and their distinctive kinship patterns. It is necessary to stop treating Latino families as survivals from the past and to begin asking questions about how their unique forms are maintained by forces in contemporary society.

Black Women Flexible Within Family

by Jualynne Dodson
Project Director, Atlanta University
School of Social Work

In spite of its negative impact oppression can also produce some of the most creative capabilities of the human species that one could ever conjure up.

What then is the creative response of Black women to the oppressive conditions created by racism? One of the things that oppression allows you to do is to develop alternatives for whatever prescribed role exists in the larger society. When society says a woman is housekeeper only, childbearer only, does not work outside the home, you as a Black woman can violate that definition.

What happens when the male in your household is denied employment, denied education, fired from the job and there is no food in the house to feed the babies? If your identity is hooked into staying home with the children, not participating in those prescribed behaviors, then in going to work out of necessity, you will have some severe difficulties psychologically. But if you have a double definition of self, you can move from one side to the other depending upon the social circumstances—the construction of reality that exists at that particular point in history.

"Black women can move back and forth in family functioning. Black men can too and do with ease."

As a consequence, you find women in Black families capable of moving from instrumental to expressive roles—instrumental being those roles that enable the household to survive, expressive being those that give emotional support. Black women can move back and forth in family functioning. Black men can too and do with ease, and indeed until pretty recently with very little compromise to their concept of manhood. Black men and women, therefore, create a socialization milieu in which the children learn quite early that one's identity is hooked into being flexible, into being able to move from one side of the fence to the other, into taking care of the children, into going out and bringing in the money for the family, from loving and supporting and babysitting to doing whatever is necessary.

Until very recently, levels of suicide, levels of child abuse, levels even of adoption and foster care were proportionately lower within the Black community than within non-Black communities. One of the reasons was this kind of flexibility within roles, a kind of dependence understood: we need each other. You cannot survive in this country by yourself if you're Black. Dependence, but independence: independence because if you are a Black woman, you know from the day you are able to think on your own that you are going to grow up and be capable of taking care of yourself and any other selves that you are related to, if that becomes a necessity. And I do believe firmly that that interdependence within the Black community is much more exemplified by our people because of oppression, and in spite of oppression.

I would like to suggest that that interdependence is becoming the model for the larger society in terms of family functioning. Previously if a Black woman had a child and was not married to the father, she was regarded as an illegitimate mother in an illegitimate household. As I look at the census indicators now, the category becomes single parents as opposed to illegitimate mothers.

Because of stressful conditions of racism in this country we Black people created alternative family forms that helped us to survive humanistically. Black families have always utilized all their relationships, both blood and non-blood, grandmamas, aunties, uncles, to help provide for the care of the children when so many had to work. When we used extended family relationships, when we formed household units that were not always connected by blood, when we pooled our resources within those household units to make sure that everybody got a chance to eat, our family patterns were called deviant.

"Because of stressful conditions of racism we Black people created alternative family forms that helped us to survive humanistically."

What I do feel is happening now is that the stressful conditions of our society are spilling over beyond oppressed people into a larger society. And your family patterns and the alternative family systems are beginning to look like mine.

Now I think it is time to transcend the fragmented myopic views of our individual kinds of experiences and to begin to realize that there are some larger issues that affect most ethnic groups in this country. It is important for all of us today, representing a variety of minority groups, to realize the commonality of our conditions, and to focus our attention toward the development of a humanistic non-oppressive society.

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Family Ties Help Native American Survival

by Valorie Johnson
Indian Outreach Program, State of Michigan
Ph.D. cand., Educational Psychology-Administration

Despite devastating historical circumstances, the institution of family has played a crucial role in the survival of Native Americans.

Although great cultural diversity existed within the many existing tribal societies prior to the impact of European culture, their elaborate kinship systems regulated the marital and family behavior of individual members. The contact of European cultures with its emphasis on the nuclear family, its differing views of male and female roles broke down and in some Native societies destroyed the clan and kinship structures.

Until the 1970's federal and state policy for Native Americans was made without substantial input from Native Americans. Such policies began with extermination, followed by forced migration westward, and forced concentration on reservations. Finally government actions focused on assimilation. Every effort was made to destroy Native cultures; children were removed from their families to boarding schools far from home, families were relocated from reservations to cities; tribes were terminated. Assimilation has been judged a failure by human service workers, educators, Congressional committees, and Native Americans themselves. Some researchers believe that American Indians are the most resistant to assimilation into majority society and culture of any sizable ethnic population.

"Some researchers believe that American Indians are the most resistant to assimilation of any sizable ethnic population."

The result of such policies has been the tragic weakening of the Native American family, clan, and tribal structures. For example, according to the 1970 U.S. census, health conditions of Native Americans are estimated to be 20 to 25 years behind those of the general population. Life expectancy is 44 years compared to the U.S. general average of 72.4 years.

Unemployment is nearly three times the national average. More than 40 percent of Native Americans live below the poverty level compared to 13.7 for the total U.S. population. More than 25 percent of Native Americans live in overcrowded housing as compared to a rate of 8.5 percent for the U.S. population.

The alcoholism death rate of Native Americans ranges from 4.3 to 5.5 times higher than the U.S. all-race rate, and the arrest rate for alcohol-related offenses is 12 times that of non-Native Americans.

The Native American population has a suicide rate about twice the national average. These rates are highest in the young-to-middle years, while rates for all races are highest in older adults.

One out of every four Indian children is removed from his/her family and placed in foster and adoptive homes. Broken families, divorce, juvenile delinquency, illegitimacy, child neglect and abuse have become common in a population where they had rarely existed before.

Despite these grim statistics and the massive changes made to destroy the structure and function of the Native American family, despite 200 years of federal policies aimed at assimilation, the traditional cultures of Native American people have proved amazingly strong and resilient.

For the majority of Native Americans—if not for all tribes and certainly not for all Native American individuals—a number of basic cultural traits and values have survived—most importantly, values of family, tribal, and kinship ties (Slaughter, 1976).

"The extended family network has been the source of material, social, emotional support upon which Native American individuals have relied."

From the dominant society's perspective an extended family is usually defined as three generations within a single house. From an Indian perspective an extended family means the inclusion of several households with significant relatives along both vertical and horizontal lines (Redhorse, 1978). Such an extended family-like network may have many variations, and may include non-blood relatives from the same tribe, persons from other tribes, close friends and non-Indian spouses; it often serves to establish standards and expectations which maintain group solidarity through enforcement of values.

The extended family network has been the source of material, social, emotional support upon which Native American individuals have relied. Hayes (1973) contends that minority status tends to strengthen kin ties because of a need for mutual aid and survival in a hostile environment. Institutions seen as supportive by white families—such as the police department, educational institutions, and governmental agencies—are very often perceived as non-supportive by minority families, so that the family and its extensions become more important to Native Americans as other support systems which could be meaningful are inaccessible.

Cultural identity for the Native American has acted and continues to act as an important determinant of behavior and as the source of feelings of self-worth. Many Native American families still have the ability and strength to socialize their members, to carry on traditions and instil basic beliefs and values in the face of severe pressure to change and to fit into the rapidly urbanizing dominant society.

Are Asian American Women Really Minorities?

by PAT SUMI
Visiting Lecturer, Oakes College
University of California at Santa Cruz

An obstacle to understanding the true nature of the problems and hopes confronting us Asian American women today is a door with many labels, such labels as "model minority," "made-it minority," "America's most successful minority." I want to take us through that door to look at the reality behind it, to see if the labels on the door are real or not, to see if America's racism really can be overcome by hard work, clean living, good education, and keeping quiet.

First, let us look at the traditions we bring from Asia and see whether even in those unique traditions we cannot find things we share with others. The majority of Asian American women are immigrants or the daughters of immigrants—in some communities, such as the Korean, Vietnamese and Filipino communities, immigrant women account for more than 80 percent of the whole—so those Asian traditions are still strong.

> **"In Asia the oppression of women reached extremes."**

In Asia the oppression of women reached extremes. In the Hindu Book of Manu and the Confucian Book of Rites, codes were laid down in which the subservience of women to men became the feudal law of the day, still accepted in some parts of East and South Asia. The law said that a woman should be obedient and subservient to a man all her life: in childhood to her father, in adulthood to her husband and in old age to her eldest son. Feudal Asia guaranteed men the right to prostitutes and concubines, the right to divorce a woman for such things as talking too much and not giving birth to a son. Feudal Asia considered women to be a burden on families and so female infanticide was widely practiced. Women were to blame if a marriage failed, if the family fortunes did not increase, if the children did not turn out well—and sometimes even if wars were lost.

Other Asian traditions, however, existed alongside the oppressive ones, traditions from ancient Asia where descent was traced through women and women were held in high esteem, often controlling the political and economic destinies of their people. From these ancient times powerful women, both mythical and historical, still remain in the folklore and stories parents hand down to their children to celebrate the unique strengths and potential of women.

To sum up, we Asian American women bring to this country rich traditions which bind us together as Asians and bind us to other Third World women.

In modern America, however, many of our traditions are changed, just as the traditions of all other Third World women are changed. How do we Asian American women share common experiences and realities with other Third World Women?

In the homes of the wealthy you will find us cleaning and scrubbing; in California, a higher percentage of Japanese American women work as housemaids than even Black women. In the high rise buildings you will find us pounding typewriters and filing papers. In hotels and restaurants we are washing dishes, changing beds, serving or cooking food. Asian American women have the highest percentage of working mothers of any minority group—and we are concentrated in the lowest paying, least organized industries.

> **"Asian American women have the highest percentage of working mothers of any minority group."**

From our recent history let me cite an example of racist treatment shared with another minority group: the combination of Indian reservations with the evacuation of Japanese-Americans during World War II. In this country, one need be only one-fourth or one-eighth Native American to be treated as an Indian. In World War II one needed to be only one thirty-second Japanese to be sent to a concentration camp. To administer the Japanese concentration camps the U.S. government turned to the agency which had the most experience in administering "planned communities"—the Bureau of Indian Affairs. Some camps were even set up on Indian reservations in the hope that the Japanese and the Indians would work together in farming hitherto unproductive desert wastelands in case Japanese-Americans had to be incarcerated permanently.

It is not surprising that Asian American women share one more thing with other Third World women: a long tradition of organization and struggle to change this country. We Asian American women share our realities with others because these realities must be meshed with action by all of us to realize a future world where genuine happiness and fulfillment will belong to all of us.

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Researchers Face Ethical Issues in Chicano Communities

by Aida Hurtado
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Institute for Social Research

The National Chicano Study which has been underway at the Institute for Social Research for the last two years is the first national survey to gather data on the mental health, ethnic identity, labor market participation, family life, and language issues from people of Mexican descent across the nation—based on 2500 interviews.

Besides the overt exploitation minorities have undergone in this country—such as discrimination in employment, lack of opportunity in education, lack of social services—another kind of exploitation, less apparent but equally detrimental, has operated in the area of research. Researchers have sometimes entered a community and taken up people's time without accountability either to the community or to any group in that community. Some researchers have labeled minorities as below average or retarded in IQ testing, not because respondents were mentally deficient but because they did not understand the language in which the test was given. Black as well as Chicano families have been labeled as pathological because they deviate from the middle-class family pattern. Minority women, especially Chicano women, have been labeled as passive and submissive.

Because of such past violations we minority researchers conducting the National Chicano Study have felt special kinds of obligations not to violate the trust of those we are surveying.

What are some of these ethical issues we have faced in our work and how have we tried to deal with them?

First, we are careful to inform the community of the researchers' intentions. As minority researchers we should be aware that the community, whether a town, a neighborhood, or a barrio, has rights. We have been careful to announce not only our arrival in a particular community but also the purpose of our visit through these channels: first, through the media most likely to reach the population we are interviewing—that is, the more localized community newspapers, local Spanish-speaking TV and radio programs; second, through community agencies, such as local social agencies or political organizations, that often serve as advocates for the Chicano community; and third, by addressing the respondents themselves directly. Each person to be surveyed receives an explanatory letter first letting him/her know that an interviewer is coming to the home, with an office number that can be called for any additional information. Informing the respondents ahead of time allows the community to ask any questions they like and to express their willingness to be visited.

"It is important to establish the precedent that a respondent's time also has value."

The second important issue is that of confidentiality. We have taken strict measures to insure that no questionnaire is ever linked up with any form of identification of a person. We stress the issue of confidentiality during the interview. No person is urged to answer a question he/she does not want to answer. The issue of confidentiality is of special concern to many in the Chicano population because of the presence of undocumented workers. We must make clear that in no way is our purpose to single out any particular group whether undocumented workers, welfare recipients, or unemployed.

"The issue of confidentiality is of special concern to many in the Chicano population."

A third issue involves the right of the researcher to take up people's time. Most Chicano communities we are visiting in our study are very poor communities; most of the people being interviewed are working class people whose free time is limited. Time they give us during the interview is time taken away from their families and from their rest time. We are paying people $10 for an interview that averages three hours in length. To be sure $10 does not pay for the time they are giving us, but it is important to establish the precedent that a respondent's time also has a value.

A fourth issue is that of double feedback: that of the researcher to the community, and of the community to the researcher. Communities that allow researchers to gather information have a right to know the results of the investigation. At the same time, the community should be allowed to provide feedback to the researcher as to the way the research was conducted: in other words, the issue of accountability. We have faced this issue by first giving every respondent immediately after the interview the opportunity to let us know what he/she thought about it. Each respondent is given a form with a stamped envelope which he/she may send with comments directly to our office. At the end of the study every respondent will get a copy of the final report; interested community agencies will receive more extensive data relating to their particular community.

Besides these four important ethical issues—information, confidentiality, compensation for interviewing, and feedback—many other issues concern us. For example, what role do researchers play in making sure data are not misused, that a particular group is not

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STATISTICAL TABLES* FOR MINORITIES

Table 1
Mean Earnings

	Means		Ratios (group/majority males)	
	1969	1975	1969	1975
Males				
American Indians/Alaskan Natives	$5,623	$ 8,302	.62	.73
Blacks	5,434	7,470	.59	.65
Mexican Americans	5,852	7,456	.64	.65
Japanese Americans	9,159	12,615	1.00	1.10
Chinese Americans	8,001	10,339	.87	.90
Filipino Americans	6,852	11,366	.75	.99
Puerto Ricans	5,839	8,269	.64	.72
Majority	9,150	11,427	1.00	1.00
Females				
American Indians/Alaskan Natives	$3,378	$ 3,958	.37	.35
Blacks	3,383	4,918	.37	.43
Mexican Americans	3,030	3,527	.33	.31
Japanese Americans	4,618	5,881	.50	.51
Chinese Americans	4,366	6,759	.48	.59
Filipino Americans	4,499	6,784	.49	.59
Puerto Ricans	4,071	4,714	.44	.41
Majority	4,072	5,122	.44	.45

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* U.S. Commission on Civil Rights (1978).

Key to symbols used throughout tables:

† The percent of families and unrelated individuals that are below the poverty line.
‡ Median earnings of those with 4 or more years of college who had some earnings during the year.
ǂ Not Available.
☆ The percent of the labor force 15 years of age and older who were out of work and actively seeking work.
◇ The percentage of persons from 20 to 24 years of age who have completed 12 or more years of school.
□ The percentage of persons from 25 to 29 years of age who have completed at least 4 years of college.
△ The percentage of 15, 16, and 17 year olds who are 2 or more years behind the modal grade for their age.

To be used with *Ethnic Group Women: What Do We Know?*, p. 43 (Continued)

Table 2
Poverty Rates[†]

	1969	1975
Families and Unrelated Individuals		
American Indians/Alaskan Natives	36%	26%
Blacks	33	28
Mexican Americans	28	24
Japanese Americans	12	7
Chinese Americans	16	17
Filipino Americans	19	6
Puerto Ricans	28	32
Majority	13	9
Female-Headed Families and Female Unrelated Individuals		
American Indians/Alaskan Natives	54%	49%
Blacks	53	46
Mexican Americans	53	46
Japanese Americans	32	22
Chinese Americans	29	19
Filipino Americans	39	20
Puerto Ricans	52	49
Majority	28	22

Table 3
Earnings Differential for College-Educated Persons[‡]

	1969	1975
Males		
American Indians/Alaskan Natives	$ 7,210	$11,678
Blacks	7,775	12,324
Mexican Americans	7,848	10,786
Japanese Americans	10,045	14,253
Chinese Americans	9,068	12,790
Filipino Americans	7,793	13,091
Puerto Ricans	8,544	N.A.[‡]
Majority	10,651	15,165
Females		
American Indians/Alaskan Natives	$ 3,136	$10,283
Blacks	5,855	9,911
Mexican Americans	2,652	6,967
Japanese Americans	2,171	8,383
Chinese Americans	1,875	6,421
Filipino Americans	3,875	9,038
Puerto Ricans	2,250	N.A.[‡]
Majority	1,943	8,106

To be used with *Ethnic Group Women: What Do We Know?*, p. 43 (Continued)

Table 4
Unemployment☆

	1970	1976
Males		
American Indians/Alaskan Natives	10.9%	12.2%
Blacks	7.1	15.9
Mexican Americans	6.4	11.1
Japanese Americans	1.8	2.9
Chinese Americans	3.7	7.2
Filipino Americans	5.4	5.6
Puerto Ricans	6.3	16.3
Majority	3.6	5.9
Females		
American Indians/Alaskan Natives	10.9%	15.6%
Blacks	8.4	18.9
Mexican Americans	9.1	14.9
Japanese Americans	3.2	3.8
Chinese Americans	4.0	6.6
Filipino Americans	5.1	6.0
Puerto Ricans	9.3	22.3
Majority	5.0	8.7

Table 5
High School Completion◇

	1970	1976
Males		
American Indians/Alaskan Natives	58%	70%
Blacks	59	74
Mexican Americans	55	64
Japanese Americans	94	98
Chinese Americans	90	88
Filipino Americans	77	81
Puerto Ricans	44	68
Majority	83	87
Females		
American Indians/Alaskan Natives	56%	58%
Blacks	62	74
Mexican Americans	52	58
Japanese Americans	94	99
Chinese Americans	88	90
Filipino Americans	84	78
Puerto Ricans	42	60
Majority	82	86

To be used with *Ethnic Group Women: What Do We Know?*, p. 43 (Continued)

Table 6
College Completion□

	1970	1976
Males		
American Indians/Alaskan Natives	8%	8%
Blacks	6	11
Mexican Americans	5	11
Japanese Americans	39	53
Chinese Americans	58	60
Filipino Americans	28	34
Puerto Ricans	4	6
Majority	22	34
Females		
American Indians/Alaskan Natives	5%	4%
Blacks	8	11
Mexican Americans	3	5
Japanese Americans	31	35
Chinese Americans	42	44
Filipino Americans	50	51
Puerto Ricans	3	4
Majority	14	22

Table 7
Delayed Education△

	1970	1976
Males		
American Indians/Alaskan Natives	35%	32%
Blacks	26	23
Mexican Americans	26	28
Japanese Americans	4	8
Chinese Americans	10	N.A.‡
Filipino Americans	13	7
Puerto Ricans	26	39
Majority	12	10
Females		
American Indians/Alaskan Natives	23%	26%
Blacks	17	15
Mexican Americans	23	24
Japanese Americans	1	1
Chinese Americans	9	N.A.‡
Filipino Americans	7	3
Puerto Ricans	24	27
Majority	6	7

To be used with *Ethnic Group Women: What Do We Know?*, p. 43

MINORITY WOMEN'S ORGANIZATIONS

A Partial Annotated List

Although there are numerous minority organizations which have as a major concern the economic, educational and general welfare of minority people, there are fewer organizations which focus mainly on the concerns and welfare of minority women. This paper lists some of those minority women's organizations.

This annotated list, organized by ethnic categories, is based on information received in response to a short questionnaire sent by the project. Each organization is briefly described and the name of a contact person and an address are provided. The list is not all-inclusive: some organizations did not respond to the questionnaire. Others may have relocated their headquarters or changed leadership and consequently did not receive the questionnaire. The project hopes that these as well as other minority women's organizations will submit information for updating this list.

This list can be used for a variety of purposes, including but not limited to the following:

- as a recruiting tool to alert organizations that publish newsletters of job opportunities, or to expand existing recruiting networks.
- as an aid for identifying minority women for special and/or non-employment purposes, such as

  service on committees, councils, boards, etc.
  reading and reviewing proposals
  participation in conferences as speakers and/or resource persons.
- as a resource for locating minority women speakers and lecturers for women's studies programs, women's festivals and other special events.
- as a mechanism for disseminating information in a targeted fashion to minority women.

I. Asian-American Women

ORGANIZATION OF CHINESE-AMERICAN WOMEN
3214 Quesada St., NW
Washington, D.C. 20015

Pauline W. Tsui, President
(202) 227-1967

The Organization of Chinese-American Women was established in 1977 to promote the equal participation of Chinese American women in all aspects of life in the United States through the advancement of equal rights, responsibilities and opportunities for all Chinese Americans. The organization plans to establish a communications network and will develop an action agenda for Chinese American women. News of the organization is reported in the newsletter of the Organization of Chinese Americans.

II. Black Women

ALPHA KAPPA ALPHA (AKA)
5211 South Greenwood Ave.
Chicago, IL 60615

Ann Mitchem Davis,
Executive Director
(312) 684-1282

Alpha Kappa Alpha, the oldest black college-based sorority in the country has 20,000 active members. Its major focus is the promotion of higher education and service to others. The sorority sponsors educational programs which include career counseling, leadership training, and financial aid. The organization's official magazine is *Ivy Leaf*, published quarterly. Annual subscription: $2.00.

The Project on the Status and Education of Women of the Association of American Colleges. Reprinted under the Project's policy which permits reproduction of whole or part of this material provided credit is given.

BLACK WOMEN'S EMPLOYMENT PROJECT
NAACP Legal Defense and Education Fund, Inc.
10 Columbus Circle
New York, NY 10019

Jean Fairfax
(212) 586-8397

The NAACP Black Women's Employment Project specializes in litigation on behalf of black women workers. Although not a membership organization, the project through the Earl Warren Legal Training Program, provides scholarships for black students in law schools. The project has no publication.

BLACK WOMEN ORGANIZED FOR ACTION
P.O. Box 15072
San Francisco, CA 94115

Eleanor R. Spikes
(415) 387-4221

The goal of Black Women Organized for Action is to "address and act upon issues that affect Black women." This 300-member organization has held workshops on health, the media, and job skills, and has also participated in career conferences in area high schools. A monthly newsletter, *What It Is*, covers issues of national concern to black women as well as to the organization's membership. Annual subscription: $7.50.

COMMISSION ON HIGHER EDUCATION
National Council of Negro Women
1346 Connecticut Ave.
Washington, D.C. 20036

Francelia D. Gleaves
(202) 638-1961

The National Council of Negro Women established the Commission on Higher Education to organize black women to examine and improve the situation they confront in colleges and universities across the country. The commission has concentrated on problems and issues facing black women administrators, faculty, and students, and has issued a working paper, *Executive and Legislative Agenda for Minority Women and Girls.* The 15-page paper is available for $2.00 from Commission on Higher Education, Legislative Committee, c/o Elizabeth Abramowitz, 2344 King Place, NW, Washington, DC 20007.

NATIONAL HOOK-UP OF BLACK WOMEN, INC.
2021 K St., NW, Suite 305
Washington, DC 20006

Sharon Tolbert,
Executive Director
(202) 293-2323

The National Hook-Up of Black Women was established in 1975 to provide a communications network for the millions of black women dedicated to improving the status of the black community and black women. The Hook-Up has a program committee which focuses on educational policy, and is developing a talent bank to serve as a resource for private and public employers. A newsletter is published quarterly.

OHIO BLACK WOMEN'S LEADERSHIP CAUCUS
422 W. Princeton Ave.
Youngstown, OH 44511

Eugenia Atkinson

The purpose of the Ohio Black Women's Leadership Caucus is to develop leadership skills and lobby for issues relevant to women and minorities. The 378-member organization has seven caucus groups throughout the state. The caucus holds skills workshops and publishes a newsletter for members.

THE LINKS, INC.
1424 16th St., NW, Suite 102/103
Washington, DC 20036

Patsy Harris
(202) 332-1482

The Links, Inc., an organization committed to educational, cultural and civic activities, has approximately 4,000 women in 160 chapters located in 37 states and the District of Columbia. Each local chapter sponsors programs to implement the national goal to provide enrichment experiences for black youth who are educationally disadvantaged and culturally deprived. A biennial publication is made available to members.

III. Spanish Speaking Women

ASSOCIATION OF LATIN AMERICAN WOMEN P.O. Box 7523 Oakland, CA 94601	Lisa Gonzales (415) 562-4338

The major goal of the Association of Latin American Women is to develop leadership skills among latinas and to work towards improving the Spanish speaking community. The group has sponsored conferences and workshops on management and the role of the latina, and has held forums on such topics as displaced homemakers and health. The association's newsletter, *ALAW Report*, is published bi-monthly.

CHICANA RIGHTS PROJECT Mexican American Legal Defense and Educational Fund 501 Petroleum Commerce Bldg. 210 N. Mary's St. San Antonio, TX 78205	Patricia M. Vasquez (512) 224-5476

Although it is a non-membership group, the Chicana Rights Project is a resource agency for combatting patterns and practices of discrimination against Mexican American women. A second office of the project is located at 145 Ninth St., San Francisco, CA 94103.

CHICANA SERVICE ACTION CENTER 2244 Beverly Boulevard Los Angeles, CA 90057	Francisca Flores (213) 381-7261

The Chicana Service Action Center is a non-membership agency established to give women the opportunity to upgrade employable skills, establish vocational goals and improve basic educational skills. The center administers a wide range of training and education programs, and also publishes a bi-monthly newsletter. Annual subscription: $5.00, individual, $7.00, library/organization.

LADIES G.I. FORUM AUXILIARY 1401 Enfield No. 102 Austin, TX 78767	Olga Soliz 2102 Wroxton Rd. Houston, TX 77005

The Ladies G. I. Forum Auxiliary has 4,000-5,000 members in chapters across the United States. Its activities promote the development and training of Chicanas. *MANA Lulac* and *GI Forum*, two newsletters, are published monthly.

MEXICAN AMERICAN BUSINESS AND PROFESSIONAL WOMEN'S CLUBS OF SAN ANTONIO P.O. Box 28415 San Antonio, TX 78228	Yolanda Rangel (512) 653-5224

The 67 members of the Mexican American Business and Professional Women's Clubs promote opportunities for the advancement of women. The organization has sponsored workshops on job hunting skills and proposal writing, and provides guidance and counseling services. A monthly newsletter is published for members.

MEXICAN AMERICAN WOMEN'S NATIONAL ASSOCIATION (MANA) P.O. Box 23656 Washington, DC 20024	Gloria Lopez (202) 254-8127

The Mexican American Women's National Association (MANA) was organized to provide a national forum by which Chicanas can impact on national issues of concern to them. The association has 200 members in nine states and has held a national training conference. A newsletter is published for members.

MUJERES LATINAS EN ACCION 1823 West 17th St. Chicago, IL 60608	Luz Maria Prieto (312) 226-1544

Mujeres Latinas En Accion is a social service and advocacy agent on behalf of latinas. The 100-member group offers career counseling and classes in health, law and latino heritage.

NATIONAL CHICANA FOUNDATION
2114 Commerce
San Antonio, TX 78207

Deuvina Hernandez
(512) 224-7528

The National Chicana Foundation's major focus is research and the application of research in areas of concern to Mexican American women. The foundation holds training seminars on various issues.

NATIONAL ASSOCIATION OF CUBAN AMERICAN WOMEN, OF THE UNITED STATES, INC. (NACAW)*

National President:
Ana Maria Perera
3900 Conn. Ave., N.W.
Washington, D.C. 20008
(202) 686-6506

National Office:
Dr. Graciela Fernandez Beecher
Director of the Latin American Education Center run by NACAW Indiana Chapter
130 Lewis Street
Fort Wayne, IN 46802
(219) 422-5530

NACAW welcomes everyone, men and women, as members who are in favor of equal rights for women and who live by democratic principles. NACAW has sponsored a number of educational and social projects.

***Editorial note: This organization was added by the *Whole Person Book* staff. We thank Ana Maria Perera for her assistance.**

IV. Native American Women

NORTH AMERICAN INDIAN WOMEN'S ASSOCIATION
720 East Spruce St.
Sisseton, South Dakota 57262

Hildreth Venegas,
President

The North American Indian Women's Association is a non-profit educational association established to promote the improvement of education, health and family life of North American Indian people. The association also aims to promote intertribal communications and awareness of Indian culture. A newsletter is published. For subscription information, contact Anna McAlear, Newsletter Editor, NAIWA, 3 Hibiscus Court Village, Gaithersburg, MD 20760.

V. Multi-Ethnic

MINORITY WOMEN EMPLOYMENT PROGRAM
40 Marietta St., NW Suite 808
Atlanta, GA 30303

Beverly Lyle
(404) 681-0001

The Minority Women Employment Program, a project of the Recruiting and Training Program, was established with funds from the U.S. Department of Labor. The program assists minority women with college degrees to find technical, professional and managerial jobs in private industry. The program includes counseling, and workshops on resume writing, job interviewing, test preparation and career alternatives. Field offices of the program are as follows:

Delores Crockett
40 Marietta St., NW Suite 808
Atlanta, GA 30303

Mary Allen
2626 Calumet Drive
Houston, TX 77004

Charlene Roderick
89 States St. 7th Floor
Boston, MA 02109

Lynn Sarpy
1000 Howard Ave., Suite 600
New Orleans, LA 70113

Beverly Jackson
Kroger Bldg. Suite 2120
Cincinnati, OH 45202

Mable Rice
408 Wright Bldg.
Tulsa, OK 74103

Gretel Floyd
109 North Akard St. Suite 1700
Dallas, TX 75201

KNOWLEDGE OF LEGAL EQUITY QUIZ

1. Under the Title IX regulation, counselors are required to

   A. Place work/study students by sex when requested by employers.
   B. Discontinue use of male and female forms for vocational preference tests.
   C. Mandate special programs to equalize past discrimination.
   D. All of the above.

2. The Title IX regulation requires that

   A. All stereotyped career materials be replaced by newly purchased ones.
   B. Book publishers must bring their publications into compliance.
   C. Testing materials such as aptitude or interest measures must be free from sex bias.
   D. Discriminatory textbooks be revised or disregarded.

3. Of the following personnel decisions, which is most crucial to successful implementation of an affirmative action plan?

   A. An attractive salary and advancement schedule.
   B. Good company benefits.
   C. Advertisement for and recruitment of qualified applicants.
   D. Comprehensive grievance procedures.

4. Affirmative action means that

   A. A policy of non-discrimination has been adopted by the organization.
   B. A woman or minority person must be hired for a certain number of positions.
   C. The distribution of minorities and women within an organization must reflect the general population percentages.
   D. The organization is committed to moving beyond equal employment policies and to taking a series of positive actions to remediate past discrimination and prevent future discrimination.

5. Which of the following is a correct statement about the Title IX regulation and pregnancy?

   A. A pregnant student may be required to attend a separate educational program.
   B. It is a school board decision whether a student continues school attendance following pregnancy.
   C. A school may ask a pregnant student for a health statement if this is standard procedure for other physical conditions.
   D. It is at the school's discretion whether pregnancy must be treated as a temporary disability.

6. Affirmative action laws permit the use of sex as an employment criteria

   A. In hiring and firing to correct an imbalance.
   B. In recruiting into the applicant pool.
   C. In positions which require special qualities such as strength or emotional sensitivity.
   D. As a technique to redress inequality.

7. Under Title II of the Vocational Education Amendments (1976) states are required to

   A. Provide support services for women, including counseling, job development and job placement.
   B. Allocate $50,000 of the basic grant for the elimination of sex bias in vocational education programs.
   C. Allocate funds for inservice training to overcome sex bias for vocational education staff.
   D. Provide day care services for students with children.

8. Which of the following is NOT a Title II requirement?

   A. Reviewing all vocational education programs in the state for sex bias.
   B. Including policies for providing equal educational opportunities for females and males in the state's five-year vocational education plan.
   C. Funding programs for the development of curriculum materials which attempt to overcome sex bias.
   D. Determining the allowable exemptions on the basis of sex for vocational education students' employment or work program assignments.

9. Title II differs from Title IX in that Title II

   A. Mandates programs to overcome sex bias and stereotyping in addition to prohibiting sex discrimination.
   B. Focuses primarily on local education agencies and other institutions in its prohibition of sex discrimination.
   C. Makes no requirements for curriculum content.
   D. Makes no requirements of undue effort in publicizing the institution's progress in eliminating sex discrimination in vocational education programs.

10. An affirmative action plan for an educational program should include

    A. Assignment of staff to meet sex and race goals.
    B. Well-designed plan to prevent reverse discrimination.
    C. An analysis of student policies and extracurricular activities.
    D. Taking the time to recruit a large pool of well-qualified candidates.

To be used with Equity Quiz, p. 48 (Continued)

KNOWLEDGE OF LEGAL EQUITY QUIZ

Answer Key

1. B. PEER Title IX Regulation Summary, pp. 122-124.
2. C. PEER Title IX regulation Summary, pp. 122-124.
3. C. "Legal Precedents and Title IX," and "Title II (Vocational Education Amendments) and Affirmative Action," pp. 45-49.
4. D. "What Needs To Be Known: Affirmative Action," pp.126-128.
5. C. PEER Title IX Regulation Summary, pp. 122-124.
6. B. "Affirmative (In) Action: How Do You Read It?", pp. 130-131.
7. B. "Title II (Vocational Education Amendments) and Affirmative Action," pp. 47-49.
8. D. "Title II (Vocational Education Amendments) and Affirmative Action," pp. 47-49.
9. A. "Title II (Vocational Education Amendments) and Affirmative Action," pp. 47-49.
10. C. "Title II (Vocational Education Amendments) and Affirmative Action," pp. 47-49.

Note: The page references are for general sections of the modules or readings which cover the issue. The user is encouraged to consider relevant court cases and any other current information regarding legal issues.

To be used with *Legal Environment Analysis*, p. 54

SUMMARY OF THE REGULATION* FOR TITLE IX EDUCATION AMENDMENTS OF 1972

Title IX of the Education Amendments of 1972 says:
"No person . . . shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance. . . ."

With certain exceptions, the law bars sex discrimination in any academic, extracurricular, research, occupational training or other educational program (preschool to postgraduate) operated by an organization or agency which receives or benefits from federal aid. Exempted from the provisions of Title IX are:

- schools whose primary purpose is training for the U.S. military services or the merchant marine;
- practices in schools controlled by religious organizations whenever compliance with Title IX would be contrary to their religious beliefs;
- the membership policies of the Girl and Boy Scouts, the YMCA and the YWCA, Campfire Girls and other single-sex, tax-exempt "youth service" organizations whose members are chiefly under age 19;
- university-based social fraternities and sororities;
- activities relating to the American Legion's Boys State, Boys Nation, Girls State and Girls Nation conferences;
- father-son or mother-daughter activities, so long as opportunities for "reasonably comparable" activities are offered to students of both sexes;
- scholarships or other aid offered by colleges and universities to participants in single-sex pageants which reward the combination of personal appearance, poise and talent.

Basically, the regulation for Title IX falls into five categories: general matters related to discrimination on the basis of sex, admissions, treatment of students once they are admitted, employment and procedures.

The following summary was adapted by PEER from a summary prepared by the **Resource Center on Sex Roles in Education** of the National Foundation for the Improvement of Education.

GENERAL PROVISIONS — § 86.3 - 86.9

Each recipient of federal education aid must evaluate its current policies and practices to determine whether they comply with Title IX. Each recipient must then take whatever steps are necessary to end discrimination. Institutions must keep a description of these steps on file for three years, and they must have completed the evaluation and steps to overcome the effects of bias by July 21, 1976.

The regulation also requires that recipients adopt and publish grievance procedures to resolve student and employee complaints alleging discrimination prohibited by Title IX. (Victims of discrimination are not required to use these procedures — they may file a complaint directly with the U.S. Department of Health, Education and Welfare.).

Recipients (for example, a school district, state education agency, or university) must appoint at least one employee to coordinate its efforts to comply with Title IX.

The regulation requires recipients to notify students, parents, employees, applicants, unions and professional organizations that they do not discriminate on the basis of sex. Students and employees must be told how to contact the employee coordinating Title IX compliance efforts.

By Oct. 21, 1975, recipients were required to issue this notice in the local press, student and alumni newspapers, and by a letter sent directly to students and employees. After that, all announcements, bulletins, catalogs and applications must contain a notice.

ADMISSIONS — § 86.21 - 86.23

The regulation bars sex discrimination in admissions to certain kinds of institutions: those of vocational, professional, graduate, and public coeducational undergraduate institutions. Admissions to private undergraduate institutions are exempt, including admissions to private, undergraduate professional and vocational schools. HEW will look at the admissions practices of each "administratively separate unit" separately.

Specifically, the regulation bars limitations (i.e., quotas) on the number or proportion of persons of either sex who may be admitted, preference for one sex, ranking applicants separately by sex, and any other form of differential treatment by sex.

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*45 CFR Part 86. The text appears in the *Federal Register*, June 4, 1975, page 24128. Copies are available from the Director, Office for Civil Rights, U.S. Department of Health, Education and Welfare, 330 Independence Ave., SW, Rm. 3239, Washington, D.C. 20201.

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The recipient may not use a test or other criterion for admission which adversely affects any person on the basis of sex unless the test or criterion is shown to predict successful completion of the educational program, and unbiased alternatives are not available. Also prohibited are rules concerning parental, family, or marital status of students which make distinctions based on sex; discrimination because of pregnancy or related conditions; and asking an applicant's marital status. Recipients can ask an applicant's sex if the information is not used to discriminate.

The recipient must make comparable efforts to recruit members of each sex, except when special efforts to recruit members of one sex are needed to remedy the effects of past discrimination.

TREATMENT OF STUDENTS — § 86.31 - 86.42

General Coverage — § 86.31

Although some schools are exempt from coverage with regard to admissions, all schools must treat their admitted students without discrimination on the basis of sex. Briefly, the treatment of students section covers courses and extracurricular activities (including student organizations and competitive athletics), benefits, financial aid, facilities, housing, rules and regulations, and research. A student may not be limited in the enjoyment of any right, privilege, advantage or opportunity based on sex.

The regulation forbids a recipient to aid or perpetuate sex discrimination by providing "significant assistance" to any agency, organization or person which discriminates on the basis of sex in providing any aid, benefit or service to students or employees (with some exceptions, including the membership policies of social fraternities and sororities, Boy and Girl Scouts, YMCA and YWCA). (Significant assistance may include the provision of a facility or faculty sponsor.)

Housing and Facilities — § 86.32 and 86.33

Institutions may provide housing separately for men and women. However, housing for students of both sexes must be as a whole:

- proportionate in quantity to the number of students of that sex that apply for housing, and
- comparable in quality and cost to the student.

Institutions may not have different housing policies for students of each sex (for example, if a college allows men to live off campus, it must allow women too).

Toilets, locker rooms and shower facilities may be separated on the basis of sex, but these facilities must be comparable for students of both sexes.

Courses and other Educational Activities — § 86.34 and 86.35

Courses or other educational activities may not be provided separately on the basis of sex. An institution may not require or refuse participation in any course by any of its students on that basis. This includes physical education, industrial, business, vocational, technical, home economics, music, and adult education courses.

However, sex education is an exception: portions of elementary and secondary school classes dealing with human sexuality may be separated by sex.

In physical education classes, students may be separated by sex *within* coeducational classes when playing contact sports. Contact sports include wrestling, rugby, ice hockey, football, basketball, and any other sport "the purpose or major activity of which involves bodily contact."

Choruses may be based on vocal range or quality and may result in single-sex or predominantly single-sex choruses.

Local school districts may not, on the basis of sex, exclude any person from:

- any institution of vocational education;
- any other school or educational unit, unless the school district offers that person courses, services and facilities which are comparable to those offered in such schools, following the same policies and admission criteria.

Counseling — § 86.36

A recipient may not discriminate on the basis of sex in counseling or guiding students.

Whenever a school finds that a class has a disproportionate number of students of one sex, it must take whatever action is necessary to assure that sex bias in counseling or testing is not responsible.

A recipient may not use tests or other appraisal and counseling materials which use different materials for each sex or which permit or require different treatment for students of each sex. Exceptions can be made if different materials used for each sex cover the same occupations and they are essential to eliminate sex bias.

Schools must set up their own procedures to make certain that counseling and appraisal materials are not sex-biased. If a test does result in a substantially disproportionate number of students of one sex in a course of study or classification, the school must take action to ensure that bias in the test or its application is not causing the disproportion.

Student Financial Aid — § 86.37 and 86.31(c)

The regulation covers all forms of financial aid to students. Generally, a recipient may not, on the basis of sex:

- provide different amounts or types of assistance, limit eligibility, apply different criteria, or otherwise discriminate;
- assist through solicitation, listing, approval, provision of facilities, or other services any agency, organization or person which offers sex-biased student aid;
- employ students in a way that discriminates against one sex, or provide services to any other organization which does so.

There are exceptions for athletic scholarships and single-sex scholarships established by will or trust.

Athletic scholarships. An institution which awards athletic scholarships must provide "reasonable opportunities" for both sexes, in proportion to the number of students of each sex participating in interscholastic or intercollegiate athletics. Separate athletic scholarships for each sex may be offered in connection with separate male/female teams to the extent consistent with both the section on scholarships and the section on athletics (86.41).

Scholarships for study abroad. The regulation exempts discriminatory student assistance for study abroad (such as Rhodes Scholarships), provided that a recipient which administers or helps to administer the scholarship awards makes available similar opportunities for the other sex. (86.31(c)).

Single sex scholarships. An institution may administer or assist in the administration of scholarships and other forms of student financial aid whenever a will, trust, or bequest specifies that the aid can only go to one sex, as long as the overall effect of making sex-restricted awards is not discriminatory.

To ensure this, institutions must:

- select financial aid recipients on the basis of nondiscriminatory criteria, not the availability of sex-restricted scholarships;
- allocate sex-restricted awards to students already selected in such a fashion; and
- ensure that no student is denied an award because of the lack of a sex-restricted scholarship.

Student Health and Insurance Benefits — § 86.39

Student medical, hospital, accident or life insurance benefits, services, or plans may not discriminate on the basis of sex. This would not bar benefits or services which may be used by a different proportion of students of one sex than of the other, including family planning services.

Any school which provides full coverage health services must provide gynecological care.

Marital or Parental Status — § 86.40

The regulation bars any rule concerning a student's actual or potential parental, family, or marital status which makes distinctions based on sex.

A school may not discriminate against any student in its educational program, including any class or extracurricular activity, because of the student's pregnancy, childbirth, false pregnancy, miscarriage, or termination of pregnancy, unless the student requests voluntarily to participate in a different program or activity.

If a school does offer a voluntary, separate education program for pregnant students, the instructional program must be comparable to the regular instructional program.

A school may ask a pregnant student to have her physician certify her ability to stay in the regular education program only if it requires physician's certification for students with other physical or emotional conditions.

Recipients must treat disabilities related to pregnancy the same way as any other temporary disability in any medical or hospital benefit, service, plan or policy which they offer to students. Pregnancy must be treated as justification for a leave of absence for as long as the student's physician considers medically necessary. Following this leave, the student must be reinstated to her original status.

Athletics — § 86.41

General coverage. The regulation says that no person may be subjected to discrimination based on sex in any scholastic, intercollegiate, club or intramural athletics offered by a recipient of federal education aid.

Separate teams and contact sports. Separate teams for each sex are permissible in contact sports or where selection for teams is based on competitive skill. Contact sports include boxing, wrestling, rugby, ice hockey, football, basketball, and any other sport "the purpose or major activity of which involves bodily contact."

In *noncontact* sports, whenever a school has a team in a given sport for one sex only, and athletic opportunities for the other sex have been limited, members of both sexes must be allowed to try out for the team.

Equal opportunity. A school must provide equal athletic opportunity for both sexes. In determining whether athletic opportunities are equal, HEW will consider whether the selection of sports and levels of competition effectively accommodates the interests and abilities of members of both sexes. The Department will also consider (among other factors): facilities, equipment, supplies, game and practice schedules, travel and per diem allowances, coaching (including assignment and compensation of coaches), academic tutoring, housing, dining facilities, and publicity.

Equal expenditures are not required, but HEW "may consider the failure to provide necessary funds for teams for one sex in assessing equality of opportunity for members of each sex."

Textbooks — § 86.42

The regulation does not require or abridge the use of particular textbooks or curriculum materials.

Editorial Note: The employment provisions have not been included due to court decisions (see discussion, p. 45).

Vocational Education Act, Title II Amendment (1976)

Summary Outline

I. Changes provided by the amendment:

   A. Funding: Block rather than categorical grants
   B. Planning: Greater variety of groups involved

II. Three major areas:

   A. Administration of state and local vocational education programs

      1. Full-time personnel to assist state board in providing equal education opportunities
      2. States to include minority and non-minority women on state vocational education board
      3. States to include policies for providing equal education opportunities for males and females
      4. States must demonstrate that the annual plan has been reviewed for compliance

   B. State use of vocational education funds:

      1. States *must* use basic grant funds for vocational education programs for displaced homemakers
      2. States *must* fund programs in areas of consumer and homemaking education to explore integration of homemaking and wage-earning roles, develop curriculum materials and prepare males and females for homemaking careers
      3. States *may* allocate basic grant funds for:
         a. support services for women
         b. day care services for students with children
      4. States *may* allocate program funds for:
         a. programs for eliminating sex stereotyping
         b. vocational guidance and counseling services
         c. inservice training to overcome sex bias for vocational education staff
         d. grants for overcoming sex stereotyping and discrimination

   C. National vocational education programs:

      1. U.S. Commissioner to have conducted national study of sex bias in vocational education by October 1978
      2. Information-reporting system to have been operational by October 1978
      3. Annually each state to submit data on vocational education
      4. Knowledgeable minority and non-minority males and females on National Advisory Council on Vocational Education
      5. Five percent of available funds for federal vocational education programs may be used to fund projects having national significance

What Needs to Be Known

Affirmative Action

By Beth B. Buehlmann and
Twila Christensen Liggett

As a local school board member what do you know about equal employment opportunity? What should you know? Some basic questions regarding affirmative action/non-discrimination are discussed below. The list is not exhaustive, but represents some basic information that will help board members become more familiar with the topic.

WHAT IS THE DEFINITION OF AFFIRMATIVE ACTION?

There are as many different definitions of affirmative action as there are people working with it. Affirmative Action refers to those positive steps taken by employers to eliminate discrimination by identifying and changing policies, practices and any other institutional barriers that cause or perpetuate inequality.

WHAT IS THE DIFFERENCE BETWEEN AFFIRMATIVE ACTION AND NON-DISCRIMINATION?

Affirmative action is aimed at eliminating prospective discrimination, including the elimination of the effects of past discrimination which still impact negatively upon women, minorities and individuals with handicapping conditions. Non-discrimination means that henceforth the discriminatory actions will end.

WHAT ARE SOME OF THE LAWS WHICH IMPACT ON LOCAL PUBLIC SCHOOLS IN TERMS OF AFFIRMATIVE ACTION AND NON-DISCRIMINATION?

Four major laws come to mind:

1. Title VI of the Civil Rights Act of 1964 amended by the Equal Employment Opportunity Act of 1972 prohibits discrimination in employment on the basis of race, color, religion, national origin, or sex. Title VI applies to all institutions with 15 or more employees including state and local governments, school systems, and labor organizations. Discriminatory practices are prohibited in all conditions of employment such as: recruitment, selection, assignment, termination. promotion, inservice training, wages and salaries, sick and vacation-leave time and pay, medical and other forms of insurance, and retirement plans and benefits.
2. The Equal Pay Act of 1963 as amended by the Education Amendments of 1972 prohibits sex discrimination in employee salaries and fringe benefits for all workers including those in professional, executive, and administrative positions in education. The Act provides that a man and woman working for the same institution under similar conditions in jobs requiring substantially equivalent skill, effort, and responsibility must be paid equally.
3. Title IX of the Education Amendments of 1972 prohibits discrimination on the basis of sex in any education program or activity receiving federal financial assistance. Title IX is patterned after Title VI but specifies prohibition of discrimination in employment on the basis of sex.
4. Section 504 of the Rehabilitation Act of 1973 prohibits discrimination on the basis of handicapping conditions in any education program or activity receiving federal financial assistance. The act specifically bars discrimination in employment.

Under the laws mentioned institutions are required to maintain and preserve records relevant to the determination of whether violations have occurred. The federal government is empowered to review all such relevant records.

IN ORDER TO COMPLY WITH THE LAWS JUST MENTIONED WHAT DOES A SCHOOL DISTRICT NEED TO DO?

First the local board of education and school administration should familiarize themselves with the law. There is no substitute for the actual law.

In general terms, these laws require

1. a statement of policy of nondiscrimination and dissemination of this policy. This policy should be adopted as an official policy by the local board of education,
2. the designation of an employee responsible for the coordination of compliance efforts,
3. the development and implementation of a grievance procedure,
4. the implementation of a self-evaluation to assess district policies and procedures for compliance with the laws and to modify the policies and procedures where necessary to insure compliance. The local board should be informed of the findings of the self-evaluation for action, and
5. the submission of appropriate assurances of compliance.

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To be used with *Legal Environment Analysis*, p. 54 (Continued)

FOR THE PURPOSES OF EMPLOYMENT POLICIES AND PROCEDURES, WHAT DOES A SELF-EVALUATION INVOLVE?

A self-evaluation would require an analysis of the district's work force in all major job classifications. The analysis should include salary and time in position with the factors of employee's sex, race, ethnic origin, and handicapping condition considered. This analysis allows for an examination of the work force to determine whether there is adequate representation of both men and women, racial minorities, individuals with handicapping conditions, etc. For example, females in 1970-71 received 8.5% of the doctoral degrees in educational administration and yet only .6% of the superintendents in the country were female.

Policies regarding leaves of absences, application forms, job descriptions and qualifications, insurance policies, retirement benefits, salary schedules, collective-bargaining agreements, opportunities for inservice and training programs, fringe benefits, employment procedures including pre-employment interviews and tests, and all other personnel policies and procedures need to be examined for possible areas of discrimination. If any of these are found to be lacking, that is, show different treatment of employees on the basis of sex, race, handicapping conditions, etc., modification must be made to bring the district into compliance with the laws and to remove the possibility of discrimination. These modifications may result in recommendations to change policies and procedures to lessen their discriminatory effects.

WHAT IS THE DIFFERENCE BETWEEN AN AFFIRMATIVE ACTION PLAN AND A SELF-EVALUATION?

In actuality very little. If the self-evaluation is adequately done, its contents closely approximate that of an Affirmative Action Plan. A local school district, though, is not required to develop an Affirmative Action Plan unless charges have been filed and discrimination has been found. Should an investigation be made, an affirmative action plan is an excellent representation of the district's good-faith efforts not to discriminate and to comply with the law.

IF AN AFFIRMATIVE ACTION PLAN IS DEVELOPED, DOESN'T IT REQUIRE QUOTAS OR PREFERENCE IN EMPLOYMENT?

No, the goal of anti-discrimination laws is to end preference. "Quota systems keep people out; goals are targets to provide an opportunity for people previously excluded to be included. Goals are an attempt to estimate what the employer's work force would look like if there had been no discrimination. Goals are aligned with the number or percentage of qualified women, minorities and persons with handicapping conditions **available, not** in terms of their **general representation** in the population."[1]

The obligation to meet a goal is not absolute, but a genuine good-faith effort to recruit women, minorities, etc. should be shown. Limited preference has been required by the courts but **only** after a finding of discrimination and only for a limited period of time.

WHY SHOULD SCHOOL DISTRICTS BE INTERESTED IN A POLICY OF NON-DISCRIMINATION IN EMPLOYMENT?

There are several reasons:

Good management — the pool of applicants for each position is enlarged, thus providing the employer more opportunity to hire quality employees. To employ the best people available is to maximize the resources available; therefore, non-discrimination is a fiscally sound management practice.

High morale — with the knowledge that each employee will be treated on an equal basis in terms of salary, promotion, and other personnel matters, morale and job satisfaction can increase. Each employee should realize that for the job being done, he/she is considered the most qualified and with this knowledge, endeavor to perform effectively.

Legal compliance — Title IX of the Education Amendments of 1972 and Section 504 of the Rehabilitation Act of 1973 and Title VII of the Civil Rights Act of 1964 require compliance with the law or call for a revocation of funds. Each application for federal grant money requires documentation of compliance with these laws and, as the awareness of these laws increases, more employees and constituents are questioning compliance.

IF A POSITION BECOMES VACANT, WHAT DOES A SCHOOL DISTRICT NEED TO DO TO COMPLY WITH THE INTENT OF THE LAW?

The job description should be examined to certify that the requirements listed are bona fide occupational qualifications (BFOQ), that is, strictly job-related and necessary to perform the functions of the position. BFOQ's should be consistent for similar jobs throughout the school district. Vacancies should be **posted** and **advertised**. There are many state, community and professional organizations that can be contacted to broaden the distribution base of position advertisements to include qualified female, minority, or handicapped applicants. Application forms should be reviewed for questions which might be discriminatory and the screening of applications should be based upon the BFOQ's. The interview should be conducted under similar circumstances for **all** qualified applicants. Questions should be evaluated for possible discriminatory effects prior to their use in the interview. A date by which the position will be filled should be established when the position is posted and all applicants should be notified of their status as soon after the position is filled as possible. Exceptions to this process are possible, but should be considered only under unusual or extreme circumstances.

WHEN ALL IS SAID AND DONE, DOESN'T AFFIRMATIVE ACTION AMOUNT TO REVERSE DISCRIMINATION?

Comments are frequently heard now about "reverse discrimination." It is our opinion that reverse discrimination does not exist; only discrimination exists. Whatever group you are representative of, if you are treated in a biased or pre-determined manner because of that group or class affiliation, you have been subjected to discrimination. The laws discussed speak to the sex of the individual, not just females, and to the race of the individual, not just Blacks or other specific racial/ethnic minority groups. The laws attempt to develop environments in which individuals are treated on the basis of their own merit, not on the basis of a characteristic which is not job related. "The objective of Affirmative Action is to assure not only that all Americans play by the same rules but that all Americans play against the same odds."[2]

FOOTNOTES

[1] Sandler, Bernice, "Affirmative Action and Preference," *Project on the Status of Women*. Association of American College, September, 1976.

[2] Goodwin, James C., "Affirmative Distractions," *The Sciences*, July/August 1977, pp. 237-239.

To be used with *Legal Environment Analysis*, p. 54

Affirmative (In) Action:

". . .somebody . . . has to pay when the principle of merit is compromised or replaced by preferential ethnic and sex criteria."

Paul Seasbury

"Reverse discrimination is not a serious problem, although some politicians and people thrive on the idea that blacks and women are being given carte blanche to rob the majority blind."

Robert Wallace
Lawyers Committee for
Civil Rights Under Law

Amidst all the controversy surrounding the issue of affirmative action and in spite of the clamor, the good intentions, the tremendous amount of money being spent, and the immense network of rules and regulations, the inescapable conclusion is that it isn't working. While we argue to the point of exhaustion over the implementation of equal opportunity laws and whether or not we are creating a new form of discrimination, the reality is that we have devised a system that has become an end in itself. We are not achieving the desired results. The remedy has become the issue, and the point that real discrimination is unjust and does exist has been lost.

The basis of affirmative action lies in federal laws — Titles VI and VII of the Civil Rights Act of 1964, Title IX of the Education Amendments, and Executive Order 11246 (amended by Executive Order 11375) — which were predicated on the acknowledgement that racial and sexual bias have operated to exclude many persons from fair consideration of their abilities.

Sociologist Lucy Sells points out that critics assume, when a white male is competing with a female and/or minority for a job, federal laws require preference to be given to the latter. In fact, she says, the opposite is required; that is, the institution sets the criteria, but those criteria must be applied to men and women of all races equally and must not themselves be discriminatory. "We need to establish ways of evaluating merit which don't contain implicit assumptions that make being female or a minority a demerit."

Everyone claims, publicly at least, to believe in equal employment opportunities, in fair consideration of all qualified persons. The problem is the *presumed* preference given under affirmative action programs to unqualified or less-qualified applicants. Several assumptions are made by critics about the merit system and about particular affirmative action tools, especially goals and quotas.

"There is no constitutional right for any race to be preferred . . . [A] white is entitled to no advantage by reason of that fact; nor is he subject to any disability."

— Justice William O. Douglas (1974)

In discussion of the merit system and qualifications, critics of affirmative action assume that past employment practices involve absolutes, that various tests can determine the *one* best choice for a position. Proponents note that criteria for such a choice are not entirely objective and that the use of subjective measures often rises as we go up the ladder. For example, very specific skill tests are given for clerical positions, but the selection of a college administrator involves far more complex and judgemental decisions.

In the first instance a typing test may be the major determinant of qualifications. In the latter, the selection is by nature a discriminatory process; that is, someone must make a judgment of who, among the competition, is the best qualified, based on a variety of factors that cannot be measured in the objective manner of number of words typed per minute.

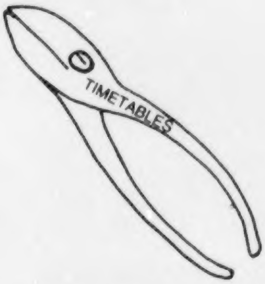
If, in the latter example, the choice is a minority or female, many will conclude that this fact alone proves preference was given or, in other words, that white males have been discriminated against. Thus, expectations lead some to conclude that hiring (or even consideration) of women and minorities is in and of itself preferential treatment. The assumption has been that white males are qualified and that anything but the systematic exclusion of minorities and women equals reverse discrimination. Thus, those who once hired via the "old-boy" system now complain that the merit system is being undermined, and they manage to ignore the closed circuit of their past practices.

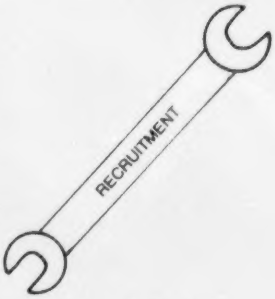
In college admission programs, where affirmative action procedures are currently under fire and running into court challenges, the charge of "reverse discrimination" is again being heard, and again it is necessary to examine the merit system that has been used and to ask whether it is true that the system has always allowed the "best" to be chosen.

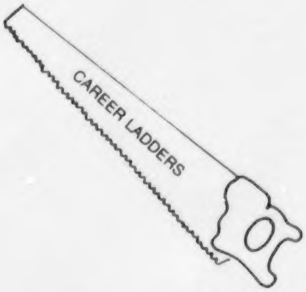
". . .the job expectations of white males who will be hurt by such a remedy would not exist had it not been for the systematic denial of the rights of blacks or women."

Herbert Hill, NAACP

Do admissions tests, besides determining general eligibility, reveal that a student who scores slightly higher than another will succeed better in school? How do we determine motivation? Have the tests been the only basis for selection of students, or have they been judged on a variety of other factors, such as "well-







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To be used with *Legal Environment Analysis*, p. 54 (Continued)

How Do You Read It?

rounded" background, alumni parents who contribute regularly to the college, athletic ability, well-placed connections, good recommendations from one of the "old boys," etc? Have test scores really been the determing factor for admission to graduate programs in engineering and mathematics, or was it a matter of gender?

The controversy surrounding affirmative action also revolves around confusion about the difference between goals and quotas. Goals are based on the availability of qualified persons and anticipated vacancies. Dr. Bernice Sandler, Director, Project on the Status and Education of Women explains: "Goals are an attempt to estimate what the employer's work force would look like if no illegal discrimination based on race or sex had ever existed." The obligation to meet the goal is not absolute, but efforts are made through recruitment, fair testing, and interview practices to find well qualified persons among the group(s) previously excluded.

Quotas, on the other hand, are rigid and are seen as excluding or limiting some group. They are only used in a small number of extreme cases where a long history of institution-wide discrimination has been *proven*.

Justice Warren Burger put the matter of affirmative action guidelines succinctly: "What is required by Congress is the removal of artificial, arbitrary and unnecessary barriers to employment when the barriers operate invidiously to discriminate on the basis of racial or other impermissible classification. . . (Title VII of the Civil Rights Act) proscribes not only overt discrimination but also practices that are fair in form but discriminatory in operation." This involves assessing availability of qualified people and setting goals based on realistic expectations. The goals may change as the work force changes and serve as a means to measure "good faith" efforts.

While various affirmative action procedures, mainly revolving around minority programs, are being tested in court cases, sometimes with apparently contradictory conclusions, increasing evidence reveals that women are not faring much, if any, better in employment than they did in the past. Surveys reveal that women continue to be concentrated primarily in clerical classifications with limited entry into middle and upper management levels.

> ***"Any discussion of affirmative action . . . being on the way out is moot, since it has never really been 'in'."***
>
> **Rep. Augustus F. Hawkins**
> **(D-California)**

In the lowest grade and pay levels of federal civil service, seven of ten persons are female, although they comprise 42% of all civil service personnel. At the other end of the spectrum, 112 women and 6,840 men hold Grade 16, 17 and 18 positions.

As a specific example, although 46% of Treasury Department employees are females, only 4.7% of the 14,000 positions paying $20,000 or more a year are held by women.

The Women's Bureau recently reported a widening of the earnings gap between men and women. Men currently earn an average of $3,433 a year more than full-time women workers, according to Labor Department statistics. This represents nearly double the pay gap in 1955. Women earn only slightly more than 50¢ for every dollar earned by a male employee.

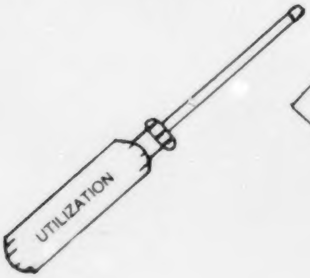
The Labor Department attributes the sexual differential largely to continuing occupational segregation. Opponents of affirmative action suggest that this is logical since women have fewer skills and lack professional training, education and experience (seniority). In other words, attorneys (male) earn more than secretaries (female), and that provides a reasonable basis for the pay gap.

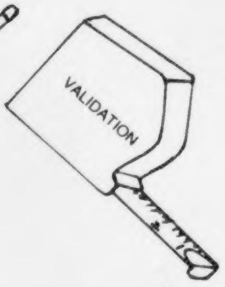
But Ronald L. Oaxaca, Associate Professor of economics at the University of Arizona, notes, "Men and women of roughly comparable backgrounds start out at different levels: the men have an initial salary advantage in a job with better opportunities for advancement through the acquisition of skills; therefore, their subsequent earnings, too, rise faster than those of women."

Oaxaca's comments point out the flaw inherent in the "equal pay for equal work" concept. If a woman with a high school education is placed in an essentially dead-end clerical position at $600 per month, while a man with the same education is placed in an administrative assistant job at $1000 a month with the opportunity to work into a management position, how do we measure what constitutes equal work? One has been locked behind a typewriter, and one is placed on a career ladder. Given this historical premise, if we don't use affirmative action, what is the alternative for women?

We seem to have arrived at a situation where we are not only failing to find the results hoped for in terms of assisting women and minorities to achieve equality, but we have perpetuated the very system we're trying to escape. The purpose of affirmative action is to arrive at a neutral process of evaluation of jobs and people; perhaps we need to reexamine the tools we're using so that we can really achieve the desired goal.

As syndicated columnist William Raspberry has said, "Equal opportunity is a phrase at the bottom of a classified ad unless somebody previously excluded for reasons of race or sex gets a job. Affirmative action can be an empty exercise of interviewing more black [or female] applicants before finally hiring the white guy you had in mind all along." ■





WORK FORCE ANALYSIS

WHAT DOES THE LAW SAY?
SEX DISCRIMINATION IN EDUCATION*

Directions: Listed below are eighteen items which relate to sex discrimination/sex equity in educational policies, programs and practices. These items will help you determine whether you can distinguish between Title IX and other educational equity laws. Please read each item and make a determination as to how the requirements of the Title IX regulation apply to each. Mark the items in the following way in the blanks provided:

P–if you believe it is *prohibited* by Title IX
R–if you believe it is *required* by Title IX
NA–if you believe that Title IX is *not* directly *applicable* to the item

____ 1. Requiring females to demonstrate basic mechanical proficiency before admitting them to an auto mechanics class; not requiring such a demonstration by males.

____ 2. Maintaining single-sex-vocational clubs; for example, denying females entrance into Future Farmers of America.

____ 3. Developing programs to recruit both females and males into vocational education programs not traditional for either sex.

____ 4. Developing curriculum materials on the changing roles of women and men and women's entry into the work force for use in home economics courses.

____ 5. Assigning students to work experience programs according to an employer's preference for either male or female students.

____ 6. Requiring females in trades and industry programs to produce a guarantee of future employment before admission; making no such requirement of males.

____ 7. Developing publicity programs related to the elimination of sex bias in vocational education.

____ 8. Reviewing all vocational education course enrollments to identify courses in which enrollments are 80 percent male or 80 percent female; ensuring that these enrollments are not the result of sex discrimination in counseling.

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*Adapted and used with permission. Kaser, J., Matthews, M., and McCune, S. in *Steps Toward Sex Equity: An Inservice Training Design.* Washington, D.C.: Resource Center on Sex Roles in Education, 1978. Authorized by a contract with the Bureau of Occupational and Adult Education, U.S. Office of Education, Department of Health, Education and Welfare.

____ 9. Providing special programs for homemakers who, as a result of divorce or separation, must seek employment.

____ 10. Revising recruitment materials for career education programs to ensure that they do not imply, either in texts or photographs, that certain programs or occupations are more appropriate for one sex than for the other.

____ 11. Refusing to hire a qualified male to teach child development because most students in the program are females and he "might cause problems."

____ 12. Providing curriculum outlines and teaching materials which may be used to supplement the omissions and bias of textbooks.

____ 13. Refusing to admit females to a technical program because there is only one restroom in the building where the program is housed and this restroom is used by males.

____ 14. Replacing existing textbooks and materials with books and materials which show males and females in a variety of occupational and personal roles.

____ 15. Conducting human relations training concerning the concepts of bias and stereotyping and their manifestations in the educational system.

____ 16. Permitting a female student to try out for the boys' tennis team where a girls' team has never been offered by the school.

____ 17. Recruiting specific applicants—females for administrative positions and males for elementary teaching positions—when the school was found to have practiced sex discrimination.

____ 18. Analyzing employment policies and practices including where and how the district recruits, fringe benefits offered, present leave policies, etc.

SEX DISCRIMINATION/SEX EQUITY IN EDUCATION: WHAT DOES THE LAW SAY?

Answer Key

1. P Sex differentiation in criteria or procedures related to courses or program admissions is prohibited under Title IX.

2. P Sex segregation in extracurricular activities is prohibited under Title IX.

3. NA Special recruitment efforts are *not* required under Title IX, but they might be undertaken as a remedial step to correct the effects of past discrimination in course or program admissions. (Under Title II, state vocational education agencies may offer incentives to local programs which undertake efforts to recruit students into vocational education programs which are nontraditional for their sex.)

4. NA Title IX makes no requirements for curriculum content. (Title II requires that federal funds allocated for consumer and homemaking programs must be used to support the development of home economics curriculum materials related to changing roles of women and men and women's participation in the paid labor force.)

5. P Title IX prohibits making employment or work program assignments to students on the basis of sex; schools may not provide assistance to employers or facilities which so discriminate.

6. P Sex-differentiated criteria or procedures related to course or program admission is prohibited under Title IX.

7. NA Title IX makes no requirements for publicizing efforts to eliminate sex discrimination in programs, although publicity programs might be undertaken as a remedial step to correct the effects of past discrimination. (Title II requires state vocational education agencies to take actions to create awareness of efforts made to reduce sex stereotyping in vocational education; they may also offer incentives to local programs which take such actions.)

8. R Title IX requires all education agencies and institutions to take steps to ensure themselves that any disproportionate female/male course enrollments are not the result of sex discrimination in counseling or counseling materials.

9. NA Title IX makes no requirements for such programs. (Title II requires that states must use federal funds to provide vocational education programs for persons who have been homemakers but who are seeking employment as a result of separation or divorce.)

10. R Title IX provides that education agencies and institutions may not use recruitment or other materials which imply different treatment of students or employees on the basis of sex.

To be used with *What Does the Law Say?*, p. 56 (Continued)

11. P Refusing employment to a qualified person on the basis of sex, or the predominant sex of the students to be taught, is in violation of Title IX requirements.

12. NA The Title IX regulation does not cover curriculum *materials*; however, under an affirmative action plan this would be a positive approach to eliminating bias in the educational program.

13. P Refusing to admit students to a course or program because of lack of available facilities is prohibited under Title IX; schools are required to make some provision for nondiscriminatory use of existing facilities.

14. NA Title IX provisions do not prohibit the use of existing textbooks and curriculum materials or require their replacement.

15. NA This training would be a valuable activity within an affirmative action program. However, the Title IX regulation does not *require* this type of activity.

16. R Title IX provides that males and females are allowed to try out for a non-contact team sport when a school has a team in the sport for only one sex and athletic opportunities have been limited for the other sex.

17. NA To overcome the results of past discrimination in hiring or recruitment, an affirmative action plan should provide for recruitment of members of that sex into the applicant pool.

18. R The Title IX regulation specifically requires this analysis—an analysis which is similar to the procedures in developing an affirmative action plan.

To be used with *Title IX—Case Studies*, p. 58

CASE STUDIES

1. The Hedges Vocational Interest Blank, currently in use by the counselors in your school, uses separate male and female scoring norms. The instrument also provides a different list of related occupations for males and females. One of the counselors has questioned the continued use of the interest inventory. The school does not use the interest inventory for any predictive purposes.

2. A student at the local vocational school, Jane Walker, wants to include a course on auto mechanics in her program of classes. The counselor has told her that she must take a proficiency test before she can enter the class. After taking the test, she is told that her level of proficiency does not qualify her for the class she wanted to enroll in. In addition, since she is not enrolling in the course as part of the auto mechanics program, she will be enrolled in the beginning course designed just for women.

3. Barbara and David, senior students in your school, have been very active in interscholastic sports. Each has won awards for athletic abilities, and both have been offered athletic scholarships to the state university. Between semesters, they got married. When Barbara went out for spring track and field, she was told that school board policy prohibited married women students from participating in interscholastic sports. There is no corresponding policy for married male students.

4. A man has applied for a position in an elementary school in your district. He was not hired for the position and is considering filing a complaint. He has had several years' experience teaching at an experimental university elementary school, as well as one year in another school district. The school hired a woman who had comparable work experiences. During the interviewing process, the principal expressed concern that "elementary teaching provided little upward mobility for a man and probably would not provide enough income for a man to support a family." The teacher is concerned he was excluded because he is a man.

5. Bob has just completed his registration for 10th grade classes at Central High. He signed up for a semester of sewing and a semester of cooking. Bob plans to enroll at the university after graduation and thinks these skills will be helpful for living in an apartment, as well as for later life. He is even considering the possibility of a career in food services. The counselor told Bob these are unsuitable choices. He would be in classes with all girls and making aprons and similar items in sewing. With frozen and convenience foods, cooking classes are obsolete. He implied that Bob would be called a sissy, so for Bob's own good, he rejected Bob's enrollment for these classes.

6. Your school provides students an opportunity to explore career options by publishing department course descriptions which identify related career clusters. Each career cluster lists potential careers with the necessary educational requirements. These career guides are used throughout the school. In reviewing the home economics career guide, you notice that the illustrations show only women in home economics-related careers. The guides describing science-related and industrial arts-related careers show only men in the illustrations.

7. Students at your school may enroll in a course which is designed to place students in various work situations. Local businesses employ students for the duration of the course. The course coordinator maintains two lists of employment opportunities—one for female students and one for male students. Several students want positions that are on the lists for the other sex.

To be used with *Developing a Sex-Equity Action Plan*, p. 61

A MODEL FOR CHANGE

Published by Equal Vocational Opportunity

RATIONALE FOR CHANGE

Whether we like it or not, our world is changing. New demands are being made on schools and educators--demands to help our students be better prepared to cope with the changing world. In order to meet new needs we can't be static. We must change.

Generally change is not difficult to bring about. A pebble thrown in a pool brings change. What educators need to be about is planned change. Somehow we must look at our resources and decide upon the most efficient way to bring about change that is positive--change which helps students cope with the rapidly evolving world.

As educators we have an obligation to help all students be the best they can be. That means finding ways to help them identify who they are and what they can and want to do, and matching that with opportunities to become whatever they want to be; regardless of their sex, ethnic background or color.

The ideas and techniques presented here are aimed at ways to eliminate bias and stereotyping from Vocational Education. The basic techniques for change can be used in most any setting. For a broader background, you should read some of the books and/or articles listed in the bibliography.

And you say,"but I'm just one teacher." Making changes within a system is often the most difficult of all tasks taken on by a teacher; but it can be done.

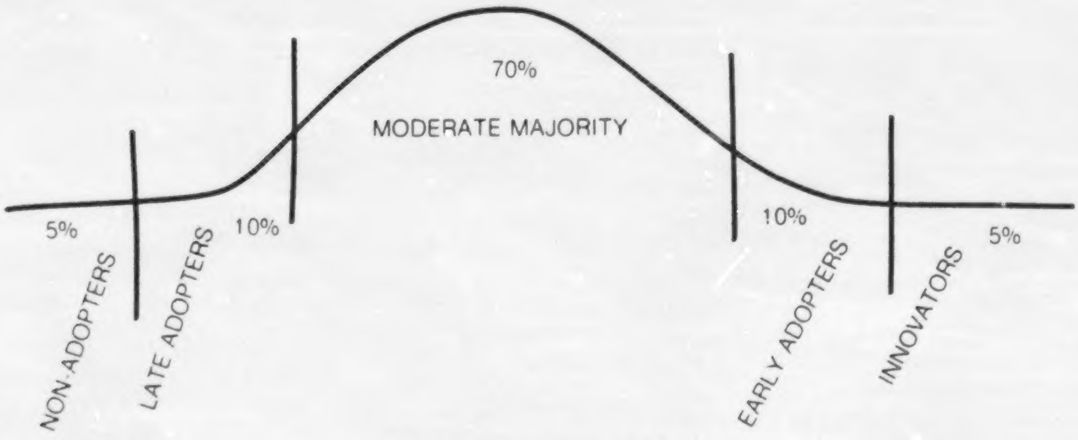
There are many complex models which have been designed to explain change. A simple way to look at your school when you think about change:

Step 1 Remember some people are more receptive to change than others.

If you were to categorize the people in your school, they could probably be grouped like this--

-innovators
-early adopters
-moderate majority
-late adopters
-non adopters

This could be put on a bell curve--



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If you are thinking about initiating a change, you probably fit into the innovator group. This group is comprised of people who have an idea for change and are willing to work to bring about that change.

The members of the second group, early adopters, are your early allies. They are receptive to new ideas and are easily convinced to "jump on the bandwagon." You can use this group as your 'core'. They help you convince others what can be done.

Moderates are the large majority--the common-sense group of people who say, "If you can show me an innovation that works, I'll give it a fair chance." This is your main target group. When they are convinced that the idea is workable and benefits students, you've won the battle.

The last two groups are tougher. There is hope, but the new idea or techniques needs to have the "new" worn off and be proven. These people are good balance to the sometimes 'over' enthusiasm of a change agent. Treat them with respect, just because you don't always agree doesn't mean you can't learn from them.

Step 2 Identify and document the need

Be sure you can support your claim that change is needed by documenting or proving a need. All along the road you will be asked, "Why change? What we have works OK." You must be prepared to answer that question and others with a well thought out and logical reason.

Provide people with concrete information and materials whenever possible. Much of the resistance to accepting change occurs when people do not understand the rationale for change and the specific steps that must be taken in implementing change. It is essential that participants be given opportunity to identify specific directions for change, to develop the necessary skills for change, and to receive support and assistance during this process.

Step 3 Analyze your school

Most organizations, including schools, have two "power" or "decision-making" structures - one formal and one informal. To bring about change in your school you must work with both of these groups. The formal decision makers are the superintendent, principal, board of education, department heads, etc. (This is an easy group to identify--they are the official administrators of your school.)

The second group, the informal leaders, is tougher to spot. You've got to spend some time watching and listening to people. Ask yourself who, among the faculty is respected by other teachers. Who does the principal check ideas with? When the faculty has a problem, who represents them? And you need to watch which people take a coffee break; the apparently informal chatter may in reality be some heavy decision-making.

When you are trying to implement change in a school, you can't do it alone. By using your knowledge of both groups of decision makers, you can work with people who can "make it happen". Ultimately, without the endorsement of the decisionmakers, even the best of ideas and changes will die.

Step 4 Make a plan

After documenting your need and gaining a thorough knowledge of all people in your school, you need a plan.

This plan is to guide you--you don't have to share it with anyone. This plan should be carefully made and detailed. Here is a format for a planning sheet which might help you organize yourself.

Planning Sheet

Proposed Actions & Timetable	Barriers To Accomplishing Objectives	Support Systems or Individuals	Needed Resources	Method of Evaluation

To help explain how to use this chart, let's take a hypothetical need, and follow it through.

DOCUMENTED NEED

-My classroom needs a bulletin board.

Proposed Actions	Barriers	Supports	Resources Needed	Method of Evaluation
1. Investigate cost of bulletin boards (by 2/1/80)	no local vendors	School has a purchasing office	catalogs	written prices of several types of bulletin boards
2. Investigate procedure for ordering (2/10/80)	purchasing officer likes to have control	secretary knows procedure & is willing to help		written list of tasks in procedures
3. Talk to principal (2/15/80)	in conferences	willing to meet at odd hour (5:30 pm)	facts	appointment happens

This example shows how a need can turn into a plan with several small steps. The larger and more complicated your need is, the more detailed your plan needs to be.

Step 5 Work through your plan

If you've done a good job with your plan, following the steps should be easy. Your biggest stumbling blocks will be people who are not at the same stage of change as you are. The reactions to change can be divided into seven categories. Remember that you will be working with people in each of these groups.

1. Shocked or surprised

Our first reaction to new information or to circumstances necessitating change is shock or surprise. We tend to react strongly to any significant challenge to our perceptions and understandings. Comments which might be heard when people are at this initial state process include:

'What! Discrimination in our school?'

'What do you mean that I discriminate against females/males in my classroom?'

2. Disbelieving

Shock or surprise soon gives way to active disbelief. We tend to resist information which would require us to re-examine or modify our perceptions of ourselves and the world around us. Comments frequently heard at this stage of change are:

'There's no discrimination in our school!'

'I treat every student exactly alike.

3. Guilty

When we receive new information we may feel inadequate or guilty about the content of the information or simply the fact that we did not know about the new information. Thoughts which may pass through our minds at this state include:

'I should have realized that our school really does discriminate against students on the basis of sex!'

'I had no idea what I was doing when I separated boys and girls for reading and arithmetic classes.'

4. Projecting

None of us can live with a great deal of guilt about our behavior or our lack of awareness because it is too painful to our image of ourselves. Instead, we often develop defensive ways of getting rid of the guilt and feeling better about ourselves. We often project our guilt onto other persons or other circumstances, blaming others for the problems or the situations in which we find ourselves. It is particularly easy to move into a stage of projection and to blame others when we have acquired enough new information and skills to realize that there is a problem, but not enough to enable us to solve the problem. Comments which may be heard at this stage of change include:

'Those administrators have no awareness of sexism; they'll never accept coed physical education classes.'

5. Intellectualizing

The first four stages of change reflect the ways that we deal with our feelings about new information or change. When we have had the opportunity to deal with these feelings, we begin to 'think' about the matter and attempt to consider the information in a more rational, less affective way. We may begin to assess the possibility of personal and institutional sex discrimination and proceed to an open effort to collect data and to evaluate the information obtained. It is at this stage of change that real problem-solving can begin. Comments heard at this stage might include:

'You know I realize that I do tend to expect the boys in my class to be better in mathematics than the girls.'

6. Integrating

Integration involves taking the actions necessary to identify the implications of the new information for our daily lives. During this stage of learning or change it is essential that we determine the specific implications of the personal or institutional growth.

It is at this stage that we must also identify the knowledge and skills that we will need to accomplish these action objectives. Comments which might be heard during this stage of change include:

'One of my goals as an administrator is to analyze the decisions I make regarding the hiring and promotion of staff to make certain that my unconscious bias does not influence these decisions.'

7. Accepting

The final stage of change is achieved when the new information acquired becomes so integrated with our behavior that it seems as if it has always been a part of our perceptions and understandings. At this point our behavior has been thoroughly modified as a result of the new information or insight. Comments which may be heard at this point are:

'We've worked steadily to reduce sexism in our educational programs and have made progress.'

'The skills I've learned to combat bias in textbooks have improved all aspects of my teaching.'

Step 6 Evaluate, Evaluate, Evaluate

So you've followed your plan to the end. Don't stop yet! On your plan sheet you wrote down ways to evaluate each step of your plan. Go back and look at your plan sheet and ask yourself these questions.

1. Did I fulfill my need?
2. What could I have done better?
3. What were my problems?
4. What were my successes?
5. Was all the effort worth it?

If you've been honest in your answers, you've got a thorough evaluation. You're ready to forge ahead to your next opportunity to be a change agent.

P.S. Don't be discouraged. Making change happen is one of the toughest jobs in education. Try to keep the whole picture in your head. (It helps on days when nothing goes right). Three points to remember:

- Anticipate that the first reactions to change are likely to reflect emotions or feelings. Dealing with the effective impact of new information is often a necessity before we can begin creative and rational problem solving.
- We should anticipate both our own reactions and the reactions of others as we move through the stages of change; we should not make inflexible judgements about our own ultimate reactions or those of others.
- Remember that change and learning take a period of time. Do not expect that persons will accept new ideas immediately.

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To be used with *Developing a Sex-Equity Action Plan*, p. 61

SAMPLE SEX-EQUITY ACTION PLAN

Describe situation:

School "X" has not notified all students, parents, employees and applicants for employment that it does not discriminate on the basis of sex in the educational programs or activities which it operates.

Does the situation violate one of the educational equity laws? [✓ Yes] No

If yes, which one? *Title IX*

ACTION PLAN:

1. *What* is to be done?

   School "X" will publish and disseminate information to all students, parents, employees and applicants for employment that it does not discriminate on the basis of sex.

2. *How* is it going to be done?

   a. *School Board for School "X" will add the word "sex" and indicate coverage of Title IX to its already existing policy statement covering non-discrimination based on race, color, creed or national origin.*
   b. *This modified policy statement will be printed at the top of each application form for employment.*
   c. *This modified policy statement will be printed and mailed to all parents each year.*
   d. *This modified policy statement will be printed and disseminated to all students in their homerooms each year.*
   e. *This modified policy statement will be included in all school bulletins and/or catalogs.*

3. *Who* is going to do it?

   a. *The School Board will modify the policy statement.*
   b. *The Title IX coordinator for School "X" shall be given the responsibility to see that activities (2 b–e) are carried out.*

4. *When* is it going to be done?

   Time Schedule:
   Step 2a to be completed by: August 28, 1978
   Step 2b to be completed by: September 1, 1978
   Step 2c to be completed by: September 5, 1978 (postmark date)
   Step 2d to be completed by: September 5, 1978
   Step 2e to be completed by: January 16, 1979

5; What level of *power* and *support* will be necessary to accomplish the goal?

   – *Board support*
   – *Administrator support*

To be used with *Developing a Sex-Equity Action Plan*, p. 61
Personal Sex-Equity Action Plan, p. 62

SEX-EQUITY

ACTION PLAN WORKSHEET

Describe situation:

Does the situation violate one of the educational equity laws? Yes No
Which one?

ACTION PLAN:

1. *What* is to be done?

2. *How* is it going to be done? List specific steps.

3. *Who* is going to do it? Indicate the role with overall responsibility *and* individuals with specific operational roles.

4. *When* is it going to be done? Indicate hypothetical dates for each step.

5. What level of *power* and *support* will be necessary to accomplish the goal?

SCHOOL ENVIRONMENT AND ROLE MODELING: SOME FACTORS IN SOCIALIZATION AND STRATEGIES FOR CHANGE

Most recently ecology is the word used to designate the total climate or environment which can be seen and felt in the school. Included in the concept are physical and psychological evidence of attitudes, values, and beliefs concerning the ways in which learning takes place. Major components which combine to create the school environment follow.

Personnel Policies and Practices.

One of the telling aspects of school organization is the placement and role of persons. Where sexism and racism are concerned, observers can tell the degree to which women and minorities are included in the following roles:

- Serve on policy-making boards.
- Serve on committees which assist in determining or recommending policies.
- Occupy administrative roles in central administrative headquarters.
- Serve as principals in elementary or secondary levels.
- Serve as assistants to administrators at all levels.
- Serve as support staff such as counselors, nurses, librarians and other special services.
- Serve as coaches.
- Serve as maintenance personnel.

Student Policies and Practices.

Just as roles and functions of adults are revealing, so are the roles and functions of students. Sexism and racism issues can be observed as one documents the degree to which female and minority students are or are not participating in the following activities on a joint or segregated basis.

- Serving on committees which assist in policy determination or recommendations.
- Serving in student government or as class officers.
- Participating in "extra-curricular" activities such as sports, publication of school papers, special interest clubs, choirs, bands, cheerleaders, etc.
- Segregating classes by subjects such as home economics, vocational-technical, business accounting, typing, child care, health and physical education.
- Using facilities such as gymnasium, pool, football field, track, tennis courts, etc.
- Performing "housekeeping tasks" such as carrying books, stacking desks or chairs, shelving books, cleaning chalkboards and erasers, etc.
- Entering or leaving schools in segregated lines.
- Playing sex segregated games.
- Playing with "boy's" toys or "girl's" toys.
- Using musical instruments assigned by sex such as drums and cymbals for boys and triangles for girls.

Instructional Policies and Practices.

There are at least two major aspects to instructional policies and practices which can tell a great deal about degrees of sexism or racism.

Physical Materials. Books, pictures, tapes, flannel board figures, records, films, filmstrips, magazines, and all objects which carry instructional messages are in this category.

Reprinted with permission. Shirley McCune and Martha Matthews, "School Environment and Role Modeling: Some Factors in Socialization and Strategies for Change." Washington, D.C.: Resource Center on Sex Roles in Education, October 1974. A paper preapred for the Women's Program Staff, U.S. Office of Education.

- How many pictures around the walls, halls, and bulletin boards reflect multi-cultural and female interests?
- How many books and magazines in the library include a balance of concerns for minorities and women or girls?
- How many textbooks and workbooks reveal cultural or sex bias?
- How many audio-visual materials reveal cultural or sex bias?
- How many manipulative toys, dolls, puzzles or games reveal sex or cultural bias?

Psychology of Instruction. In this category is included the many subtleties of behavior which say as much or more than instructional materials. Here are revealed the expectation-reinforcement patterns that do so much to mold or shape behaviors. These behaviors may be verbal or non-verbal and include the daily practices that perpetuate racism or sexism.

Non-verbal behaviors such as:

- Avoidance of contact with a particular student or group of students.
- Non-attendance or lack of response to the needs or efforts of a particular student or groups of students.
- Frowns, facial grimaces or pursed lips which indicate displeasure or impatience with individual students or groups of students.
- Foot tapping in impatience with a student or group of students.
- Harsh physical discipline of a student or group of students.

Verbal behaviors including phrases or statements which indicate differential expectations and rewards based on sex or culture.

Words and tone carry explicit messages.

- "Boys, you *always* talk too much! Be quiet like the girls!"
- "Girls, stop yelling and running! You're ladies—stop acting like boys!"
- "Jose, can't you learn to speak English like the rest of us? At least slow down so we can try to understand you."
- "Tyrone, you may get away with that talk where *you* live, but not in *this* classroom. Use the *proper* grammar."
- "Goodness! Is it *really* Martin Luther King's birthday? I forgot all about it. Well, too late now to make a special fuss."
- "Women's studies! What next? As though we don't have enough material to cover! There's simply no time. We have more important things to do!"
- "Su Ling, don't eat that smelly bean curd around me! It makes me sick just to look at it!"

School-Community Relations.

More than ever before parents and the general tax-paying public are acting as the influencers and consumers of education. As the state and local tax base increases in support of public education, consumers' voices rise. School-community relations strengthen the likelihood of education better serving its increasingly vocal and diverse publics. An open or closed door policy between school and community is easily discernable.

- Is there a newsletter from school for the home and community?
- Are events involving home and the community regularly scheduled for purposes of getting and receiving information?
- Are school board meetings closed or open to the publics which schools serve?
- Are multi-cultural concerns reflected in school events and communications?
- Are community women's and minority groups included in "the community" with which the school relates?

Just as these categories of observable and documentable activities can perpetuate or alleviate racism and sexism, so can behaviors of the individuals occupying the roles. Policy-makers, administrators, teachers, aides, counselors and other support staff must be aware of their influences in role modeling behaviors.

Role of the School Board.

As policy-makers and community leaders in education, the members of the school board can keep a watchful eye over policies and practices which can alleviate racism/sexism. New regulations or policy modifications can have great impact on these issues. Of major importance are:

- Encouraging the participation of women and minorities as Board members.
- Supporting affirmative action in recruitment, selection, hiring and remuneration of employees at all levels of education. Fringe benefits and personnel policies such as pregnancy leave, coaching activities, etc. are key concerns in sexism.
- Examining policies which govern educational program organization and content, including purchase and use of cultural or sex biased instructional materials and sex segregated classes for teaching special content areas.
- Allocating monies and time for more balanced use of physical education facilities and equipment.
- Allocating resources for in-service training of staff on the issues of racism/sexism.
- Listening to and supporting parent and community groups desiring to advance the causes of women and minorities.
- Communicating to the public the policies and practices changes necessary to support the concerns regarding women and minorities.
- Lending support to staff who move to initiate and implement changes necessary to advance the concerns of women and minorities.
- Initiating requests or support for state-level policy and certification changes necessary to advance the concerns of women and minorities.

Role of Superintendent.

Superintendents need be administrators who are not only concerned with budgets, facilities, transportation, statistics and logistics of student housing. She or he must also be an instructional leader and human relations expert. The attitudes and behaviors of the superintendent set the model and reinforce community and personnel attitudes and behaviors. By speaking and acting on the issues of sexism and racism the superintendent can be a powerful force in advancing the necessary changes. Some of the crucial strategies in the role of the superintendency are:

- Selecting women and minorities for roles throughout the educational system at *all levels* of performance.
- Recommending necessary policy changes to board members.
- Communicating regularly with staff and the community concerning issues of the changes necessary to achieve equity for women and minorities.
- Identifying, interpreting and implementing changes in personnel practices, educational program organization and content, and instructional materials and strategies for alleviating sexism/racism in education.
- Supporting and reinforcing members of the staff and community groups desiring to advance programs and practices to alleviate sexist or racist conditions and practices.
- Supporting and implementing in-service training programs for personnel in awareness, human relation skills, values education, affective education and multi-cultural education to alleviate sexism and racism.
- Supporting and implementing student programs in awareness, human relations skills, values education, multi-cultural education and affective education to alleviate sexism/racism.

Role of the Principal.

Daily contacts with staff, learners, parents and community members at the school and classroom levels is the advantage of the principal's role. Continuing interactions offer many immediate and long range opportunities to consistently model verbal and non-verbal behaviors and attitudes which exhibit positive concerns for women and minorities. Thus, closeness of contact over a long period of time can have great impact in changing the school environment.

As with the superintendent, the principal must be more than the inspector of the building; counter of teachers, students, supplies and buses; and enforcer of rules. Leadership in staff training, instructional methodologies and educational programs is central to optimum performance in the role. Good human relations skills help to create the climate and tone of classroom and building activities on a daily basis. As a part of his or her role, the principal should exhibit the following skills:

- Modeling active and consistent verbal and non-verbal behaviors in support of concerns for women and minorities.
- Selecting staff which is representative of women and minorities.
- Initiating and supporting instructional and program activities which speak to the concerns of women and minorities.
- Interpreting to staff, parents and community groups ways and means to advance equity for women and minorities.
- Observing, documenting and calling staff attention to:
    - ☐ instructional strategies which are supportive to the concerns of women and minorities.
    - ☐ verbal and non-verbal behaviors which demonstrate positive approaches to the problems which women and minorities face in the educational system.
    - ☐ instructional materials which illustrate positive representation of the contributions of women and minorities.
- Initiating and supporting staff training to increase knowledge and skills regarding racism/sexism.
- Supporting staff members who actively seek to advance equity for women and minorities.
- Monitoring staff organization patterns which include positive approaches to, concern for, and participation by women and minorities.
- Initiating and supporting extra-curricular activities which advance participation by women and minorities.
- Initiating and maintaining personnel practices which reflect equity for women and minorities.
- Initiating requests for policy and practices changes which are deemed necessary to advance equity for women and minorities.
- Initiating requests for additional materials or human resources which are deemed necessary to advance equity for women and minorities.
- Initiating and supporting school-community activities which advance equity for women and minorities.

Role of the Counselor.

This group of professionals is responsible for assisting individuals' growth in intellectual, social, emotional, and career related skills. Increased awareness of sexist or racist biases in these relationships can help to improve the quality of information and support for decision making which is offered to students. Persons in these specialized roles need to possess knowledge and skills in the following areas:

- Career and job awareness which will expand the opportunities for women and minorities to enter non-stereotyped jobs or careers.
- Sensitivities in listening, attending and responding to those problems which are unique to women and minorities as a result of stereotyping.
- Capitalizing on student motivation and interests to broaden horizons and increase aspirations for life planning by women and minorities.
- Providing information and assistance to teachers and other personnel in increasing their awareness of the intellectual, social, emotional and career or job problems which women and minorities face.
- Initiating improved educational planning

and program activities to encompass the concerns of women and minorities.

- Assisting parents and community representatives to better understand and support the needs of women and minorities.
- Creating closer relationships with business, industry, professionals and government agencies so that mutual understanding of the concerns of women and minorities can be advanced.
- Assisting prospective employers in placing women and minorities in non-stereotyped roles.
- Improving relationships with institutions for postsecondary and higher education so that concerns for women and minorities are shared and accommodated at all levels of education.

Roles of Teachers and Aides.

Nowhere is the importance of role modeling and consistency of behavior more influential than at these levels. Both the time spent and intensity of these relationships combine to make them powerful shapers or molders of student behavior. In these roles some of the skills that are critical are:

- Awareness of impact of verbal and nonverbal behaviors on the self concept and motivation of students.
- Understanding of differing cultural values, attitudes, behaviors, incentives and barriers to the individual growth of women and minorities.
- Using differing instructional methodologies such as values awareness, identification and clarification; multi-cultural education; inquiry discovery and problem solving techniques to assist women and minorities in resolving their problems.
- Identifying race or sex bias in instructional materials to overcome cultural and sex bias in materials currently in use.
- Initiating requests for additional resources where necessary to alleviate biases in instructional materials.
- Relating closely with counselors and other support staff to alleviate sexism/racism.
- Requesting and participating in in-service training programs to increase skills in alleviating sexism and racism.
- Seeking policy or practice changes where necessary to alleviate sexism/racism in personnel and program practices.
- Communicating to parents and the community the needs and implications surrounding problems of sexism/racism.
- Communicating to other staff the needs and implications surrounding policies and practices in relation to racism/sexism.
- Identifying and promoting change in student policies and practices where necessary to alleviate sexism/racism.
- Communicating with professional organization representatives to assist in efforts to alleviate sexism/racism in education.

All of these factors combine daily to create an atmosphere or environment supportive to women and minorities in the education system. They synthesize to provide broad bases for changes which must occur at the policy, personnel or organizational and instructional levels of education. Institutions and the individuals within them can alleviate sexism and racism when these kinds of awareness and skills are present and in operation.

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